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CLIENT-CENTERED COUNSELING AND THE PASTOR

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OUR task is to make an evaluation of client-centered counseling from the point of view of its usefulness to the pastor. It should be understood from the beginning that this is being done from the background of a long experience as a chaplain in a mental hospital, plus a long experience in counseling in church and other related situations, and also in teaching in the field of psychology and counseling. The author has never taken a course with Dr. Rogers, although he has read most all of Dr. Rogers' works and a great many other things dealing with the pros and cons of client-centered counseling. From the very beginning, the author has felt an affinity to the principles formulated by Dr. Rogers. This affinity has grown out of the fact that the formulations of Dr. Rogers are by no means original to him, but are basic in many forms of psychotherapy, if not in all forms, and were used by many people long before they were formulated into a school of thought by Dr. Rogers. To Dr. Rogers, however, goes the credit of formulating these principles and putting them into a context where research can be done from many different points of view. It seems well to make these statements at the beginning so that the reader will know something of the author's bias.

Before evaluating client-centered counseling for the pastor, it seems

necessary to clarify the aims of pastoral counseling, what it is and what it is not. Therefore is a tendency in pastors to avoid technical distinctions. This tends to lead us as pastors to try to do anything and everything by one method, or by a confusion of methods.

"Counseling" is a word which some of us feel should be reserved for the process of dealing with ideas and behavior of persons which are rooted in emotional conditions that are beyond the conscious control of the person. These emotional conditions grow out of faulty interpersonal relationships. They are of a nature that prevents them from being handled by consciously accepted solutions, decisions, or intellectual formulations. They root deeply in the emotional life of the person, and often are largely of an unconscious nature. Or the individual may be conscious of aspects of his emotional conflicts, but not conscious of other aspects, so that he is unable to arrive at a solution. Or he may be rather conscious of his problem, but he may need a kind of relationship with another person through which he can grow to a greater degree of emotional maturity, so that he can handle it. However, it is this emphasis, that counseling deals with ideas and behavior which are rooted in the emotional life of the person, that needs to be kept clearly in mind.

Counseling, therefore, is not a method of instruction in the faith, though it may precede or follow such instruction. Counseling is not a method of worship, though sometimes counseling is needed before a person is really free to worship, and sometimes worship brings issues to the mind that require counseling procedures in order to find their solution. Counseling is not preaching, and preaching is not counseling. There is room for a long discussion of the relation of counseling and preaching into which we cannot enter here.

The pastor needs to be very clearly aware of the possibilities and limitations of each of the various kinds of activities in which he participates. If he confuses counseling, worship, education, and preaching and tries to do them all at the same time, he is going to confuse the individual or the group with whom he is dealing. Therefore, when we are evaluating the client-centered approach in counseling for the pastor, we are not considering it as a means of education nor as an approach to worship, nor as a preaching situation, but we are considering it for what it is, namely, a way of dealing with emotional problems which people are unable to resolve by themselves.

One of the frequent questions that pastors ask is, "What do I do when a person comes to me with this kind of a problem, or that kind of a problem?" Behind such a question there are two needs. One is the need to understand human personality so we have some fairly accurate idea of the significance of the problem. The second need is to have an understanding of an approach and method of dealing with human problems

which we can utilize as soon as the situation is presented to us. The pastor who is confused as to what step to take next, or how to handle a situation once it is presented to him, is likely to do more harm than good. The pastor who uses methods that are not grounded in a solid understanding of the nature of personality formation and structure is also likely to do harm. In either case the pastor is likely to emerge from a counseling situation with a deep sense of frustration, and perhaps a sense of failure. The counselee is also likely to emerge feeling frustrated and confused, because the pastor has used conflicting, inconsistent approaches and techniques.

Every pastor who does counseling needs to have consciously formulated and emotionally understood and accepted principles on which to operate. These formulations need to be definite enough that he can operate on them, and yet flexible enough that he can criticize, modify, and change them as experience dictates. In other words, the pastor needs a very definite theory of counseling, an understanding and ability to use various methods in counseling, an understanding of when to use what method.

Having stated this need of the pastor to sharpen his technical distinctions between counseling and other activities, and his need to develop an understanding of the nature of personality and also a definite theory and approach to counseling that is capable of being utilized yet modified with experience, we shall proceed to an evaluation of the client-centered approach.

In the client-centered approach there are some rather positive, apparent values for the pastor. For one thing, it does offer a consistent theory and method on which much study is now taking place. Whether one agrees with the theory completely, or is able to accept it in its totality, is another question. In developing this theory Dr. Rogers has utilized certain principles which seem to be basic in practically all modern psychotherapies. There is, for example, a great deal of passive permissiveness in any form of psychotherapy. The pastor is free to reject this, or any other aspect of the client-centered approach, but he needs to do so with an understanding as to whether what he is rejecting is essential to the process of therapy itself, or whether it is an incidental which can be taken or left at the desire of the worker. The pastor, however, does need a consistent theory of counseling, and the client-centered theory is one that is available.

A second positive value in the client-centered approach is that it does deal with emotional problems of persons as emotional problems. This is very important for anyone helping individuals. Any approach which deals with the emotional problems as some other kind of a problem on a different than the emotional level is bound to injure the person. An example of this is a moralistic approach to what is essentially an emotional problem.

Having stated these two rather positive apparent values, let us now

proceed to some major issues that are involved in the use of the client-centered approach by the pastor. One of these major issues is this: "Is it effective as a means of therapy?"

The client-centered approach has been roundly criticized as not being an effective means of therapy, and it has also been warmly defended as being an effective means of therapy. As we have said previously, it does have certain points in common with practically all therapies. It does aim at dealing with emotional problems on the emotional level; it does aim at doing this in a highly permissive atmosphere; it does aim at allowing the person to work out his own individual potentialities and needs; it does aim at emotional growth; it does aim at bringing the person to a higher level of insight.

It should be recognized that basically the effectiveness of any method of therapy, or approach in therapy, is not only a matter of method but much more largely of the person using the method. The level of personality maturity of the counselor, his sensitivity to deep human needs and feelings, his knowledge and understanding of the psychological processes that make up personality, his capacity to allow an individual to have a rather deep level of emotional security with him—these and other such factors go a long way in determining the effectiveness of a therapeutic situation. Any method can be used in a wooden or an aggressive, disturbing fashion. In the simple technique of acceptance and reflection of feeling, the difference between helpfulness and failure to be helpful lies in the person who is being such acceptance and reflection. There are times in counseling when acceptance of feeling and reflection of feeling may not be helpful because the individual may not be able fully to accept acceptance. Here the counselor's insight about the use of the method is highly important. This all relates to the point we are stressing here, that is, that the effectiveness of the client-centered approach is not grounded so much in the approach itself, but rather in the person who is using the approach. In the hands of some people, it is a very effective method of helping some persons deal with their emotional problem in a creative fashion. In the hands of other persons, it is not a helpful method, and it perhaps is never the method of choice in dealing with certain kinds of pathological situations.

In a broad sense, the pastor deals with two kinds of persons. One is the neurotic or psychotic person with whom he should not attempt to counsel. The other is the more normal person who is in the midst of an immediate crisis. Here we are thinking of such situations as normal reactions to bereavement, to certain types of anxieties and difficulties that occur in marriage and premarriage situations, the emotional problems of the physically ill, and many of the conflicting situations in which young people find themselves. In these and other tension-producing reality-situations, the client-centered approach can give the pastor a means of helping the individual to look at himself, to get his feelings out in the open, to feel a sense of acceptance and understanding on the part of the

pastor, to get release from negative feelings, to achieve a certain level of personality growth and integration, and to arrive at insights as to elements in himself which made a given reality-situation disturbing. However, any pastor using this approach should understand a great deal about personality dynamics as background for what he is doing.

Another issue which is raised in every group of ministers in which counseling is discussed is this: Is the client-centered approach consistent with the role of the pastor as a pastor?

No one can answer this question for others. Each pastor must define clearly his own conception of the role and function which he believes he should fulfill in his ministry. One of the great values in the discussion of pastoral counseling today is that it is rather forcing pastors to deal with this question of role and function within their own ministry.

One aspect of this problem is the level and kind of authority which the pastor feels he should exercise over his people. There is the pastor, for example, who considers it to be his function to bring to his people an authoritative creed or dogma within which framework their lives should be lived. In any problem involving interpersonal relationships, the solution for this pastor is simply to apply some preconceived belief or principle. He will tend to do this in a rather authoritative manner. He may see himself as some kind of authoritative oracle of the word of God, and feel exceedingly guilty if he does not utter what, to him, is this word.

Such a pastor will find himself in conflict with the permissive, accepting relationship that is implied in the client-centered approach. He will not be able to use the client-centered approach with any degree of effectiveness. The person with whom he is counseling may feel the conflict which is going on within him, that of trying to be permissive while his own feelings are rather pushing him to be authoritative. For such a pastor to accept and utilize helpfully the client-centered approach will require more than an intellectual effort; it will require something of a change in his attitudes and feelings toward himself, his conception of his ministry, and the person with whom he is dealing.

There are pastors who do not see their work in this light. They rather accept themselves and their task as that of mediating the grace of God to mankind. They see man's relation to God, not in terms of an intellectual idea or moralistic ideal, but in terms of a deep, dynamic process. It is this deeper relationship which they are trying to deal with helpfully. As mediators of the love and mercy of God, they see their function as that of giving love in terms of understanding and acceptance to their people, either individually or in groups. They rely for their authority on the deep, quiet authority of love. They believe that when a person is allowed to look at himself in a relationship that mediates the love of God through the love of another person, creative constructive changes will take place. They rely on the image of God within man and

on the work of the Holy Spirit within human relationsips to help people achieve salvation, rather than relying on a forceful, authoritative attitude within themselves. They see their task as being that of reconciling man to God, and understand that in doing this they function as mediators who help man to reveal himself to God, while at the same time they make it possible for God to reveal himself to the person. For pastors of this attitude, the client-centered approach does not constitute a point of conflict. As a matter of fact, there is a great deal of natural affinity between the attitudes of permissiveness, acceptance, understanding in the client-centered approach and the attitudes and relationships which many pastors feel it is their function to mediate to their people.

Another aspect of this issue of whether the client-centered approach is consistent with the role of the pastor is at the point of interpretation or non-interpretation. Most pastors feel that they have a message. They feel that it is their task to interpret life to people, particularly in their preaching. They conduct their counseling interviews much in the mood that they preach, namely, that of making interpretations and trying to get other folks to accept their interpretations.

By interpretation many pastors mean the pronouncement of intellectual formulations about life which are accepted as authoritatively Christian. However, there is a difference between this kind of interpretation and the communication of the Gospel on the level of the dyamic relationship of man to God. This kind of communication takes place only when an experience is interpreted after long participation in the very core of that experience. The pastors who are most effective in their preaching are those who, even from the pulpit, are able to let their people know that they are entering vicariously into the people's experience in an understanding fashion, and that they are viewing that experience in the light of God's redemptive process.

This problem of interpretation is important in counseling. One of the serious temptations of the pastor is that of listening a short time to an individual's problem, then jumping to a conclusion, making an interpretation, and offering a solution. This is very easy to do, and the less a pastor really understands about the dynamics of personality, the greater is his temptation to do this. Another temptation is for the pastor to read into the problems of a person certain psychological concepts which he may have gained from the last book which he has read. Effective counseling is not a matter of giving people psychological concepts with which to think about their problems. It is rather a matter of helping them to come to a deep understanding of their emotional situation, and to get release from it through growth.

The problem of interpretation in counseling and therapy is a very important one. The client-centered approach is basically non-interpretive. It teaches that the counselor should accept and reflect and try to clarify feelings of the individual, but should not make psychological interpretations

of those feelings. On the other hand, the psychoanalytic approach and technique denitely believes in making certain types of interpretations. Psychoanalysts, however, are subjected to a much longer period of training, including a personal analysis, and even an experienced analyst is constantly faced with the question of the timing of his interpretation. He knows that too early interpretations may do more harm than good. Furthermore, he is working within a different framework of relationships than is the pastor.

The making of interpretations to people in regard to their problems is fraught with great difficulty. Unless his interpretation is free from distortions within his own personality, unless it is timed very accurately in terms of the person's needs, and unless the pastor is prepared to handle whatever reaction to the interpretation the person makes, he should not indulge freely in interpretive work in his counseling situations. Persons who require deep interpretations are too ill to be counseled by the average pastor.

Some pastors will immediately see this as a limitation. It limits their role as an interpreter. Other pastors have quite a different point of view here. They have a profound faith in the capacity of persons to arrive at a creative understanding of their own experience when they are permitted to do so in a relationship of love and understanding. They do not feel it necessary to rush in with interpretive remarks, but are rather content to allow the individual to come to see some things for himself. They believe that the Holy Spirit can lead people into the truth, and that it is their function as pastors to create conditions in which the Holy Spirit can operate. They do not confuse their work as pastors with the work of the Holy Spirit.

It was years ago, long before Rogers formulated the client-centered approach, that I heard a psychoanalyst say that, if our work in counseling is effective, the individual will be able to make his own interpretations. This statement has become a cardinal principle in my own work in counseling. My knowledge of personality has often made it possible for me to see the dynamics within a person's life considerably before the person himself could see them. One of the types of experience which has, to me, confirmed many of the psychoanalytic formulations about personality, is the large number of people who have come to formulations of their own experiences which are identical with those of psychoanalysis. These people have never read a book on the subject, and they know little about such things as the Oedipus complex and other psychoanalytic formulations. They do not use psychoanalytic terminology. However, they have been capable of getting some profound insights into the nature of their problems which, in their own words, are exact duplications of formulations which the analysts make in more technical vocabulary. The same thing has happened in my experience in regard to religious interpretations. Giving people complete freedom to make their own interpretations has often brought them to the point where they could see their life experience in

terms that the Christian Gospel has been talking about through the ages. More than once I have had a person say to me something such as, "For the first time in my life, I really see what that particular doctrine is trying to say."

For pastors who have this second attitude, the client-centered approach is very useful. It is an approach which teaches him to be non-interpretive. To be sure, there may be times when interpretation is necessary, but there are many times when a simple restatement or clarification of the feelings an individual has already expressed is sufficient to bring to the mind of that person a deep interpretation of his experience. This has the distinctive advantage of helping the person build up within himself a confidence in the use of his own capacities for understanding and feeling. It definitely limits the kind of dependence that he has on the pastor. It helps him to exercise a real freedom and responsibility, a freedom to use himself and his capacities and a willingness to respond to a reality-situation in a creative fashion.

What we are saying here should not be confused with the idea that man has a capacity to cure himself. If man had the capacity to cure himself, we would not have any such thing as therapy, or client-centered counseling, or the Christian faith. One of the things the whole therapeutic movement teaches us is that we are hurt through persons and that we are also cured through persons. Another way of saying this is that the individual cannot work out his own problems within himself, but needs to work them out through a relationship with another person. This is an insight which is very close to the insight of the Christian faith, that God mediates his love through persons. Here we have as our classic example the incarnation of God in Christ, revealing Himself to the world. The Christian Church has been God's continual witness. It has testified conclusively to the fact that man does not save himself, but that salvation always comes through the fellowship of the Church, and through the mediation and work of the pastor who himself must be in a small measure something of the incarnation of the love of God.

Neither the client-centered point of view nor other scientific approaches bring this religious dimension into their thinking. They are content to stay on the level of human relationships. However, there are those of us who believe that this deeper dimension is present in much of their work, even though they do not recognize it. Futhermore, the religious dimension must be part of the work of the pastor and there is nothing in the client-centered approach which militates against it. However, when we say that this religious dimension must be implicit in the work of the pastor, we do not mean that this takes place primarily on the level of verbal formulations or interpretations, but rather on a deeper spiritual level of interpersonal relationships. It is this deeper level that gives men the relationship through which they can come to some profound insights

into themselves, and grow into mature, self-respecting, and self-giving persons. This is interpretation in its deepest and most Christian sense.

There is another fundamental issue in the use of the client-centered approach by pastors which requires longer discussion than we have space for here. We shall, therefore, just mention it in passing. It is the issue involved in handling feelings of guilt. Here there is need to distinguish between objective guilt and feelings of guilt, between real guilt and neurotic feelings of guilt, between feelings of guilt that are developed in human relationships and real guilt before God. There are also many problems involved in the handling of different kinds of guilt and guilt-producing situations. The client-centered approach is very effective in dealing with some feelings of guilt, but this subject is worthy of more exhaustive discussion.

One of the things which my experience has taught me is that persons grow in relationships with other persons in which there is genuine love, understanding, acceptance, and freedom. Persons grow in relationships with others who have faith in them, and who are able to allow them to become whatever they are potentially able to become. It is my belief that persons may grow through such relationships when they are a reality in family situations, in educational situations, in various kinds of group situations, in the close relationship with the pastor in his calling on his people, and it may even happen in preaching situations, although this latter may not be very frequent. It certainly can happen also in the counseling situation. There is nothing in the client-centered approach as such that militates against this kind of growth. Indeed, there is a great deal in it which facilitates and promotes this kind of growth. It is not a panacea and will not replace other activities of the minister such as education and preaching. Within its own range, it can be a very helpful procedure.

In regard to any experience, two kinds of meaning are possible. One is the meaning that another person makes of our experience and which we accept more or less authoritatively. A more genuine meaning of any experience is what it means to us and how we formulate that meaning for ourselves. Many persons who have been brought up within the Christian church are very quick to interpret a counseling experience in terms of the Christian faith. Others who have not been brought up within the framework of the Christian church do not have these Christian symbols in which to interpret their experience. Perhaps they may be led to such an interpretation after the counseling has been experienced, but this will be done only if they have met certain realities within the counseling relationship itself. Giving people Christian interpretations of life is of little avail unless they have first had the experience of which the interpretation speaks.

It has been of great interest to me to talk with Christian people who have been experiencing various forms of psychotherapy. I have had persons

interpret their experience with a psychoanalyst in definite Christian terms. I have also had persons interpret their experience with a client-centered counselor in Christian terms.

Apparently the issue here is whether the quality of the relationship is such that it can be accepted within the framework of the Christian faith. The following, for example, is an interpretation made by a minister who has experienced client-centered counseling under a psychologist trained by Dr. Rogers. This minister says:

> My counseling sessions were for me a religious experience. First they revealed to me the true meaning of confession. Not that I hadn't confessed before, but in experiencing an atmosphere where there was no need of pretense, I saw myself for the first time as I actually was, and therefore was able to honestly confess. It wasn't just confessing to my counselor, for I felt that though I was talking to him, I was also communing with God. Then came the most marvelous experience of all, for in spite of what I said, my counselor still accepted me. Here was a person who loved me in spite of what I was. It is the same kind of love that led Christ to die for us while we were yet sinners, and through experiencing this kind of love from my counselor, I also felt the release of my guilt, for accepting love is the essence and power of the act of forgiveness.

This minister had this experience with a man who did not profess to be religious. The counselee was bringing a Christian point of view to the experience, and it was for him a Christian experience. This is a genuine, spontaneous meaning, not one that has been passed on to him by the counselor. For this reason it has a great deal more significance than any acquired interpretation could have. This kind of experience could be duplicated many times, and is the basis for a statement made above where we pointed out that there is a religious dimension in all counseling, even though the counselor may not be consciously aware of it. There may be other situations in which the counselor is more aware of religious aspects than the counselee.

In this article we have attempted to deal with some of the values of the client-centered approach for the pastor, and some of the issues involved in the use of this client-centered approach by the pastor. The fundamental question still lies with each pastor. It is simply what it means to be a minister of Christ and how that ministry should be worked out in concrete terms in human relationships.

WILLIAM JAMES: PSYCHOLOGIST OF RELIGION

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FROM his birth in New York City in 1842, the boyhood of William James was spread, like a stream of consciousness, over the Western Hemisphere as a series of restless explorations into the meaning of life. At the age of one, he was taken to Europe by his parents; he returned at intervals, but was educated largely in Geneva, London, Paris, Bologne, and Bonn with his three brothers and one sister. His father, Henry James, turned from law to theology and, after two years at Princeton Theological Seminary, became involved in controversy over union of the Presbyterians with the Congregationalists and marched to New York City with other students and faculty to found Union Theological Seminary. Then, as a free-lance author and lecturer, he advised his sons to avoid a vocation lest it limit their freedom. With this traveling family, William became interested in everybody everywhere, and nothing human was alien to him.

At the age of eighteen, William studied art for a year in Newport; then he studied science for three years at Lawrence Scientific School with Charles W. Eliot. In 1864 he entered Harvard Medical School(joining Agassiz the following year in a zoological expedition to the Amazon, and, after a second year at Harvard, he went to Europe for eighteen months in pursuit of health, physiology, and philosophy. Completing his M.D. eventually at Harvard, he did not enter medical practice, preferring laboratory research; but he was denied that by nervous depression, weakness of eyes that prevented use of the microscope, and back trouble that prevented long hours of standing. So he read science, literature, and philosophy beyond the capacity of able-bodied men.

When he decided upon a teaching career with his appointment at the age of thirty as Instructor in Physiology at Harvard College, he faithfully pursued the vocation of teacher until his retirement thirty-five years later. For ten years William James taught anatomy, comparative physiology, and hygiene. It was in the third year of this teaching when his psychological interest was manifest in offering a course on the "Relations between Physiology and Psychology," and the next year, in 1876, he opened the first psychological laboratory in the United States. A year later his course was

transferred to the Department of Philosophy and in 1878 he contracted with Holt and Company to write *The Principles of Psychology,* which, after twelve years of work, was published in 1890. Of this he said,

> I have written every page four or five times over, and carried it on my mind for the past nine years. If there is ought of good in the style it is the result of ceaseless toil in rewriting. Everything comes out wrong with me at first; but when once objectified in a crude shape, I can torture and poke and scrape and pat it till it offends me no more.

The religion of William James was a life-long quest in the face of baffling perplexities, with every trail open and the outcome forever undecided. Son of a free-thinking theological wanderer, he had a non-institutional approach to religion to search with persistent eagerness and uncertainty to find larger resources to meet personal and human needs. He was constantly wrestling with health problems that brought him to the verge of desperation time and again. The moral problem of free will was a personal contest of how to assert decisive action against the inertia and futility of determinism, an ebbing of the will to live. In his diary, February 1, 1870, he wrote: "Today I about touched bottom and perceive plainly I must face the choice with open eyes," noting that one needs a vigor of will springing from a belief in its freedom. In the reading of Renouvier he found a way through the impasse, and records in his diary, April 30, 1870: "I think that yesterday was a crisis in my life . . . My first act of free will shall be to believe in free will." [1] From this time on his health improved, and he was able to carry on his work and family life, as husband of Alice Howe Gibbens and father of three children who were continuing treasures to live for along with his vocation as teacher.

The conflict of science and religion was for him a crucial issue, an almost irreconcilable contest between naturalistic determinism and supernatural mysticism. James did not begin as a scientist and end as a religious mystic, each was equally early and equally enduring. He followed science for its fidelity to fact, and religion to reach more ultimate conclusions. His attitude, as Perry says, was positive toward both; he accepted their affirmations and rejected their negations. He accepted the discoveries of science and detested its arrogance; he welcomed the experience of religion apart from its ecclesiastical credentials. At twenty-five he wrote to his father from Europe: "I find it impossible to step out from the natural constitution of things into relation with spiritual facts . . . I feel myself in fact more and more drifting toward sensationalism closed in by skepticism." But six years later he had renounced materialism to see that mind acts irrespective of material causation (the thesis of *Human Immortality,* 1898).

His relation to his father evidently motivated his religious struggle.

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[1] Ralph Barton Perry, *The Thought and Character of William James* (1935), Vol. I, pp. 322-323.

He could not accept his father's religious monism, but he did share with his father the sense of sustaining support from a higher power. At his father's death, William pledged to explore the meaning and value of religion in his father's sense in the mental life and destiny of man, a pledge which culminated in *The Varieties of Religious Experience*. "My friends leave it out altogether, I as his son must help it to its rights in their eyes." In 1897 he remarked, "Religion is the greatest interest of my life." [2] The faithful and extensive research into the psychology of religion, which became the Gifford Lectures, delivered at Edinburgh in 1901-1902, presented significant religious experiences so fairly and examined them so honestly that after fifty years his view of religion is as fresh and invigorating as when he published it in 1903. In his notes during its preparation he wrote:

> I must shape things and argue to the conclusion that a man's religion is the deepest and wisest thing in his life. I must frankly establish the breach between the life of articulate reason, and the push of the subconscious, the irrational instinctive part, which is more vital . . . In religion the vital needs, the mystical overbeliefs . . . proceed from an ultrarational region. They are *gifts*. It is a question of *life*, of living these gifts or not living . . . Religion is the very inner citadel of human life, and the pretension to translate adequately into spread-out conceptual terms a kind of experience in which intellect, feeling and will, all our conscious and subconscious together melt in a kind of chemical fusion, would be particularly abhorrent . . . Religion concerns the way an individual's life comes home to *him*, his intimate needs, ideals, desolations, consolations, failures, successes.[3]

Naturalistic attacks upon religion have not diminished since James was wrestling with these issues, except where fury gives way to indifference among those who have not discovered that religious experience is fully as capable of growth as scientific experience. As William James continues the investigation, he describes his position as "piecemeal supernaturalism," which admits the supernatural into the same realm of fact with the natural. Our consciousness he believes is surrounded by a mother-sea of cosmic consciousness: "the conscious person is continuous with a wider self through which saving experiences come." [4] In this view he holds that mystical experiences are direct perceptions of fact for those who have them, and consistent with science through the hypothesis of the wider consciousness. Our natural experience, so called, may be only a fragment of reality.

Edwin D. Starbuck, in his review of *The Varieties of Religious Experience*, offered three objections: (1) the examples which James selected were too extreme; (2) that he overemphasized feeling, neglecting instincts and organic responses; and (3) that he exaggerated the role of a "Higher

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[2] *Ibid.*, Vol. I, p. 165.
[3] *Ibid.*, Vol. II, p. 328-329.
[4] William James, *The Varieties of Religious Experience* (1903), p. 515.

Power" in religion. James replied that extreme cases throw more light on what is distinctly characteristic of any given experience than do tamer ones. As to what is more fundamental than feeling he asked for more light. In defense of a Higher Power he wrote, "I think that the fixed point with me is the conviction that our 'rational' consciousness touches but a portion of the real universe and that our life is fed by the 'mystical' region as well."[5] While not claiming to have a private revelation, he admitted that he had enough of the germ of mysticism to recognize the voice when it comes.

James H. Leuba, writing in 1903, on William James's interpretation of religious experience questioned the metaphysical aspect of the subliminal consciousness; to which James replied that he was not prepared to abandon the objectivity of God, insisting that religious experience has as much claim to objectivity as any other experience. To throw out the whole mystical life because it may invite discrepant interpretations would be like throwing out the senses for a similar reason. He makes no claim for himself, but does say that "there is something in me that *makes response* when I hear utterances from that quarter by others. I recognize the deeper voice. Something tells me, *'thither lies truth'*—and I am sure it is not old theistic prejudices of infancy . . . Call this if you like my mystical germ. It is a very common germ. It creates the rank and file of believers."[6] No one could dissuade him but that the empirical evidence of religion is trustworthy.

This was not a temporary or ephemeral phase in the life of William James, but, after his initial skepticism, became a steady trend of religious and philosophical development that he emphasized again and again. It was before the Gifford Lectures in 1898, while lecturing in California on "Philosophical Consciousness and Practical Results," that he declared:

> I myself believe that the evidence for God lies primarily in inner experiences . . . If you ask what these experiences are, they are conversations with the unseen, voices and visions, responses to prayer, changes of heart, deliverances from fear, inflowings of help, assurances of support, whenever certain persons set their own internal attitude in certain appropriate ways . . . These experiences of a wider spiritual life . . . furnish the notion of an ever-present God.[7]

Among his philosophical writings of another century, *Essays in Radical Empiricism,* he is still holding aloft the flag of the primacy of the empirical.[8] By radical empiricism James meant that the source and test of knowledge always comes from perceptual experience as data given to us by existence, and to which we must return to correct our theories. Not

[5] Perry, *The Thought and Character of William James,* Vol. II, p. 346.
[6] *Ibid.,* Vol. II, pp. 350-351.
[7] William James, *Collected Essays and Reviews* (1920), pp. 427-428.
[8] Published posthumously in 1912.

that one must wait passively for the truth to be given; rather than waiting one must take the initiative to investigate and in critical issues to decide for oneself. It is this moral capacity to decide that he called "the will to believe," which he was convinced will make a real difference in the outcome of living. Religious experience is as vital as any other experience, and may well be the most important of all experiences.

In *The Varieties of Religious Experience* we find a psychologist writing descriptively about religion to give a faithful account of the facts of the religious life. And in doing this he wanted to see what these experiences meant to the persons who lived through them. As he portrays the vital meaning of religious living, it is apparent that he is more than a neutral observer; he has sympathy for religious persons and empathy for their struggles to wrest larger meaning from existence. His biographer, Perry, concludes that James was not merely describing religious experience, he was justifying it as one standing at the center of the experience to communicate its warmth and appeal as originally felt by the believer.[9] In the latter part of the book James defended the claims of religious experience by three tests: immediate luminousness, philosophical reasonableness, and moral helpfulness. By his hypothesis of the larger consciousness beyond the individual's narrow focus of attention, he believed that "the conscious person is continuous with a wider self," and through such continuous relationships one may expect "saving experiences" to come.

The events of these fifty years in our century with its amazing discoveries, inventions, wars, and the rise and fall of social movements have left few landmarks or people standing as they were. A good deal of psychological discussion has flowed over the dam since then to pitch into the turbulent waters of the stream of "progress." As we seek to follow currents and eddies in this stream of rushing thought, it appears that William James is with us yet more than most of his contemporaries, and somehow at focal issues he is more like one of us. Hearing Freud lecture at Clark University, he was ready to agree with the significance of the unconscious life, but equally ready to differ with Freud's interpretation of religion. In this he was evidently closer to Jung, whom he also met and described as making "a very pleasant impression." Of Freud he wrote, "I hope that Freud and his pupils will push their ideas to their utmost limits."[10] It would appear that they set their limits at different dimensions. Freud reduced religious experience to childish fantasies, while James extended his limits to a consciousness of cosmic dimensions in ever-creative relationships. It is significant that William James opens more doors than he closes, which is after all the mark of a pioneer who invites those who come after him to continue in dauntless spirit further exploration.

[9] Perry, *The Thought and Character of William James,* Vol. II, pp. 333-334.
[10] *Ibid.,* Vol. II, p. 122.

THE INFLUENCE OF WILLIAM JAMES FROM THE VIEWPOINT OF A PARISH MINISTER

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To raise the question of the influence of *The Varieties of Religious Experience,* or of William James's work in general, is to uncover a perennial historical problem. How far did he ride the wave behind him, in Bismarck's phrase, epitomizing its forces and power, and how far did he set in motion the influences which impress us in a retrospective view of the period which followed him? Two things make this general question particularly difficult with regard to James. First, few men so perfectly epitomize a people as James did. He was in a sense the *genus Americanus.* His virtues and vices were characteristic of the people and the culture of America. He belonged so completely and intimately that to call him *the* American philosopher is not to elevate him to the pinnacle of profundity and prestige as the greatest of our thinkers, but rather to say that his thought and expression were implicit in the tradition as well as in the common life of the people from which he sprang. Cause and effect are not always clear in such a situation. That he articulated and formulated much that was moving with increasing strength in American life is plain; moreover it is equally plain that his lifting of this general character to the level of a philosophy brought a new surge of conscious power and clarity to it.

Secondly, the difficulty is also plain in the complexity of influences which may be ascribed to him. He worked primarily in the field of psychology and philosophy, and his influence here on succeeding generations is quite plain. But though he did his work in the fields of psychology and philosophy, it is quite plain in everything he wrote, both publicly and in letters, that his primary interest was in religion. The Gifford Lectures[1] represent this openly, but it is known as well that his pragmatism and

[1] Herbert Wallace Schneider: *Religion in the Twentieth Century;* Harvard University Press, 1952. "When in 1900 William James began to compose the two series of Gifford Lectures which he delivered in Scotland, he intended to discuss in the first series 'Man's Religious Appetites' and in the second 'Their Satisfaction through Philosophy.' He never wrote the second half, and when in 1912 he wrote 'The Pluralistic Universe,' it turned out to be not on how philosophy would satisfy religious 'appetites' but on how metaphysics must be reconstructed in view of the facts of religious experience."

pluralism both arose from basic origins of religious interest. Just what effects did his work, particularly as we see it elaborated in *The Varieties of Religious Experience,* have upon the religious scene in America?

His own estimates of the religious life of his time were greatly varied. It would not be difficult to choose quotations which would make James out to be ridiculously contradictory. But contradictory or not, he was as extremely hostile to institutionalized religion as he was passionately interested in the individual experience of religion, and as furious in his attacks on the Absolute as he was restrained in his comments on the existence and nature of God. This very inner diversity is peculiarly "like the pit from which he was digged."

Let us begin at the rather simple but, I believe, fundamental level of his *passion for the concrete world.* It was a passion in the sense that it was ubiquitous, an obsession that clung to the concrete in every field of inquiry, and refused stubbornly to let it go, or to let it evaporate into mere speculation. It was not accidental that he began his career as an artist. This genius for "seeing" things remained with him throughout his career, and the language with which he expressed his philosophy was as succinct and as pithy as that of the roughest pioneer. When he came to address himself to religion in *The Varieties of Religious Experience,* it was to concrete individuals and their biographical testimony that he gave his attention. The accusation that he did not allow for their interpretative bias manifests only the more plainly that he respected religious testimony and the data involved in the same way he respected testimony in any other field of research. That he was not willing to go beyond this, first because he was operating as a psychologist, has often led critics to assume that he was the first of those who substituted "psychologism" for religion, assuming that nothing but organic or material causes lay behind the phenomena. Actually it was again his passionate devotion to the concrete, and equally passionate refusal to lose himself in speculation, that drew the line on any theologizing.

The point around which all of James's work revolves is William James. In any and every attempt to understand the ramification of meaning and value he cannot get away from himself. He stands in the middle of everything, and will not levitate himself out of any of its harsh discordances or many-leveled perspectives. He is rooted in a world of good and evil, of life and death, of healthy-mindedness and sick-mindedness, and nothing will tempt him to cancel any of these realities for the sake of "principles" or "abstractions" which would assume a final unity. Because he accepts his own world of diversity, and its persistently embarrassing alternations, he not only recognizes but profoundly respects every individual in his own concrete reality. This certainly is the testimony of *The Varieties of Religious Experience* where James, without presuming a saintliness of his own, accords it a high place in the economy of the world; without more than the "germ of mysticism," respects its reality; and, without asceticism,

writes of it in terms of vivid appreciation. If pluralism as he said gave him something to worship (and this must have been meant in a negative sense), it surely formed the basis of his ethical responsiveness to persons in whom he saw dimensions of experience he had not himself known.

It is this "concreteness" for which he had such an unremitting passion, which lies under all the developments of his philosopy and in a deeper stratum under his belief. He chose the individual and disavowed the institution; he found the world pluralistic and violently repudiated the Absolute and all forms of monism and idealism; he kept his eyes on the immediate scene and there he set up the pragmatic test to validate the truth which he could not accept *in vacuo*. There is no doubt that his passion was extreme. His blindness to the reality of historical institutions such as the church, or his contemptuous description of the "obesity" of the Absolute and the virulent superstition of Wholeness, or the flighty tendrils of his notion of returning polytheism, are such symptoms.

What can be said now of such influences which have come from his position? First of all it is evident that this represents a "common sense" philosophy, a faith in the "practical" world. Just as there is a certain anti-clericalism in the religious area, so there is a certain modified anti-intellectualism, which unites his work with a similar strain in the American people. Despite all his curiosity, and momentary interests in spiritualism, James really philosophizes on Thoreau's text "One world at a time." He sticks to it and will have nothing to do with any adventure of mind or logic which starts or ends elsewhere.

In the second place, in its pluralistic basis it forms a perfect articulation both of the politically democratic nature of the state and of the religiously sectarian nature of American religion. That it both came from these traditions and tremendously reinforced them is obvious. How much the pluralistic impulse, which in James was a kind of interim ethic, has assisted in the atomistic result of our present situation must remain hidden in many streams of historical influence. Certainly, at the moment, the institutional and the authoritarian are in increasing ascendancy both religiously and politically. Just as James literally demanded pluralism for the sake of some slight guarantee of a "wiggle of independence" for man, so today the absolutized state or absolutized church is being demanded in one of history's alternating moods of consciousness for the sake of security.

In the third place, the pragmatic test of truth played wonderfully into the hands of a practicial-minded world, beginning to burgeon with the workableness of scientific experimentation and technical invention. If James thought of pragmatism as something that had as much to do with God's grace saving the sick souls of men as the more mundane issues of mechanics and industry, it was quickly forgotten in the tremendous razzle-dazzle of putting nature to work in ways so startling that God's grace became a forgotten word.

It should also be said that there were many factors of strength which apparently never entered into the general stream of American religious life from the work of William James. Take *The Varieties of Religious Experience,* for instance. There are three very definite elements here which have never touched to any depth or permanence the consciousness of the average churchman. First is the respect for saintliness. "Economically,' he says "the saintly group of qualities is indispensable to the world's welfare. The great saints are immediate successes; the smaller ones are at least heralds and harbingers, and they may be leavens also of a better mundane order. Let us be saints then, if we can, whether or not we succeed visibly and temporally." It is true that the order of saintliness is approved so enthusiastically largely on the basis of values which accrue of worth to the concrete empirical world, yet it is saintliness seen with great open-mindedness and at the same time discrimination. This is a level of religion quite un-American. From the very first, religion as a separate vocation has had short shrift; even less have we welcomed it when it became epitomized in a contemplative calling. If there was little in our tradition to sustain James's appreciation of the saint, likewise little of his enthusiasm entered into American life. The trend to moderation in religion, the waning of its force, as de Tocqueville saw it being replaced by political enthusiasm, and finally the push of bourgois, democratic conformism swept away any possibility of interest in it. Sainthood is the aristocratic status in religion, and American democracy would have none of it.

In a similar way, James holds up the high value of asceticism in an eloquent passage. Yet here again the whole sweep and power of the tide in human affairs was against the recommendation. This was not the only place where James looks with penetrating eyes upon a larger dimension of life than was usual for his time and draws forth vistas of heroic possibility. His interest in the moral equivalent of war was another. But, like saintliness, ascetiscism as a deliberate and valued discipline of the religious life never impressed the American church or its people. True, there had been some tradition for it in the extreme moralism of the Puritan forefathers, but its very fanaticism and lack of charity had canceled it out by a natural reaction. As for the future, it stood little chance in an industrial revolution which was even then beginning to jam the world with such a plethora of things that all human experience, its pathos and tragedy, its fear and transiency, was completely smothered under it. The ideal of simplicity, of choosing less for a richer life, of doing without in order to be, of sharpening the edge of consciousness by a rigorous discipline of one's energies and desires — this was not American, and is not now.

The third of the forgotten suggestions from *The Varieties of Religious Experience* is the statement that "something is wrong with us as we naturally stand." Again this might have been represented in the past by Puritan

Calvinism, but at the end of the nineteenth century it certainly did not come out of James's immediate context. Nor did it commend itself to the rampant idealistic optimism which James so much disdained. There was something about the sick soul, with its vision of evil and its immediate contact and torture, that James could not deny, and with which he identified himself most heartily. His explosive reply to Royce at Chocurua, "Damn the Absolute" and his equally shocking statement at the Gifford Lectures, "Let the Absolute bury its own Absolute," came out of his refusal to believe that the evil in the world was something less than real and that no amount of speculation could unite it with any closed order of absolute unity. This "something wrong with us as we naturally stand" came not only from the testimony of saints, but patently from the heart and mind of James himself. He is one of those who stand forever at the edge of a Promised Land, and though he is unable to enter it, looks into its region with candor and yearning, and with no little insight and understanding.

There are other factors which cluster about the name and work of William James which deserve consideration. The configuration of his philosophy was certainly Protestant in many of its most important aspects. It was individualistic with nothing but disdain for history, tradition, and the institution which embodied such things. It was concrete, pragmatic, pluralistic with no appreciation of authority or community. Yet these very emphases were capable of intense ambiguity. He was impatient with second-hand religion, yet he was blind to the fact that the individual cannot long live on himself without some recourse to the past, to history, to the complex of his own "piecemeal" section even in a pluralistic universe. James was strong enough, individualistically speaking, so that he could create a moving center of security for himself, but this would not be true for the average man. And there were moments when James knew this. In our time man has become literally afraid of being an individual.

Moreover, James's passion for the concrete kept him refreshingly real at every juncture of his thought and life. In a letter he said:

> I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organisations as such, national ones first and foremost; against all big successes and big results, and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, underdogs always, till history comes, after they are long dead, and puts them on the top.[2]

For the church and the American people, however, this sense of reality did

[2] *Letters of William James,* Vol. II, page 90.

not long endure the onslaught of an epidemic of pathological titanism. There came the passion for statistics, for larger and larger numbers, for prestige of the most superficial sort, for bigness and pubilicity and success. This infected the body of the church as well as that of the nation. It was part of the fever of growth, of industrial might, and of stupendous wealth and power. It was the very opposite of William James's passion for the concrete; it was the abstract substitute of budgets and pretensions for the concrete reality of being.

Finally, it is in this strange shift from the reverence for the unpretentiously real to the pretentiously unreal that one can see again the nemesis of history as it shifts from the philosophy of a man who always remained himself, absolutely and uniquely himself, at the center of his thought and work, to an era in which man is being dehumanized in the throes of a technological, bureaucratic society fashioned by the mechanical juggernaut of science and industry. If once James could say that even the lowly crab would be indignant at being classified as a member of the crustacea, today conditions are so changed that millions are glad enough to relinquish their human freedom for a security which binds them together merely as expendable and interchangeable parts. The irony of the situation is that everything that kept William James at the human center of his pragmatic and pluralistic philosophy has led to an existentialist position, more pluralistic and pragmatic, if one may say so, than his own, and largely bereft of any transcendental values or even a firm foothold for the nature of being human. James's pluralistic world has literally gone to pieces under us, and we must either take refuge in some intense, hysterical parochialism, in which local importance is exalted to absolute significance, or find by faith an ultimate center around which life can be sanely reorganized, that men thus humbled might come to know their need of mutual help.

THE IMPORTANCE OF WILLIAM JAMES

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CANON STREETER, who was my tutor at Queen's College, Oxford, from 1904-07, and who remained a beloved personal friend until his death, once said to me that Schweitzer's *Quest of the Historical Jesus* was the most important book on Christian theology that had been published during this century, and that William James's *The Varieties of Religious Experience* was the most important book on religion in general to be published during that same period.

I once quoted that remark to Mr. Ellery Sedgwick, who was at the time the editor of the *Atlantic Monthly,* and he said, "I will go farther than that. I will say that James's *Varieties* is the most important book on any subject which has been published in my lifetime." These two remarks, particularly the latter, call for some elaboration.

They presuppose the fact that, whatever the report that religion is on the wane, it remains a subject of perennial human concern. One of the natural scientists of the last century said that there are only two subjects of serious importance in our life worth bothering about: religion and politics—surely an arresting statement from a zoologist.

Very few of us are inclined today to prophesy immortality in history for the particular type of denominational church to which we belong or to the hereditary creeds and theology which we have inherited from the past. Some of our denominations may well pass away or be all but lost in acts of overall church union. Others will be so altered that their founding fathers would hardly recognize them. But even fewer of us think that religion in general and the Christian religion in particular are now merely matters of ancient history. One of my most learned friends in the total field of religions-in-general says that Christianity has, to a degree not matched in any other religion of which he knows, an internal power of self-criticism and self-correction. It is like a self-righting lifeboat. Let

it be capsized by the storms of the time; it will recover its own center of gravity and right-side-up position.

Other pages of this *Journal* carry a specific commentary upon the *Varieties*. It is not my task to anticipate those pages. But on the basis of the judgments of Canon Streeter and Mr. Sedgwick I may be allowed a few introductory remarks as to the total issue. As I see it, the word "religion" implies a relationship between man and that totality of things to which we give the name of "God." It is a word like "friendship," "companionship," and the like. To have said so much may answer one question, but raises other questions in its own turn. If religion is a matter of the interrelations of God and man, which member of this partnership has priority? To put it in other words, is the objective or the subjective element in religion the more important?

If we confine ourselves to the Jewish-Christian tradition we can only say that within these three thousand years the pendulum never reaches a point of arrest; it is always in process of swinging to one extreme or to the other. When the claims of one of the members of the religious partnership are pressed to the point that the other member becomes negligible, the latter member reasserts himself and the pendulum begins to move back in his direction. To use another metaphor, a religion progresses like a ship beating into the wind. It cannot go straight to windward; it must sail close-hauled into the wind, now on one tack and now on the other. On its starboard tack it is moving toward the idea of God; on its port tack it is moving in the direction of man. In due time it tends to run out of the wind on the one tack and then puts about and heads off in the other direction.

To come down to something like our own times, American Protestantism of the type with which most of us are identified was Calvinistic in its theology. The cardinal doctrine of Calvinism was that of the sovereignty of God. That emphasis has seldom been carried in Christian history as far as it was carried by the Founding Fathers of our Puritan churches. The disparagement of human nature was carried so far by men like Jonathan Edwards that for all practical purposes religion had become a divine monopoly. Man had no responsible part in it. The process was carried so far that a reaction was inevitable. Man plucked up courage to assert himself. By the middle of the eighteenth century we began to come across the beginnings of the whole liberal movement in politics as in theology. The two fields are consistent parts of a single culture, two faces of one shield. The real differentia of the Unitarianism of late eighteenth and early nineteenth centuries was not its dissent from the doctrine of the Trinity; it was rather its dissent from the Calvinist doctrine of man. It said to our native humanity, "Son of man, stand upon thy feet."

To the extent that it succeeded in making its case and restoring to man

some of the human dignity and personal responsibility which Calvinism had denied it, Unitarianism made a case not merely for its own denominational self, but for most of the Protestant churches of America. Save for a stubborn Calvinism in some of our more orthodox sects, American Protestant churches are uniformly liberal in their doctrine of man.

The importance of William James was this, that he became a formal theological apologist for liberalism in that he provided us with a technique which interpreted the share that man has in the religious relationship, through the science of psychology. William James was not the first psychologist in our tradition. There is a vast amount of accurate psychological observation, for instance, in Augustine's *Confessions* and in Edwards' *Religious Affections*. Important as such works are, they did not have, however, a formal science to elaborate them. This James did have in the then nascent science of psychology, and he applied the methods and findings of this new science to man's religious experiences.

There is this to be said of James's classic work: he did not attempt to say whether there are in the cosmos objective facts, with an independent status of their own, to warrant the idea of religion in its entirety. In particular he was not theologically dogmatic as to the existence of "God." In defense of his method he would say that this is not the province of psychology. Psychology is concerned with our human emotions, acts of the will, states of mind, and the like. This human reference and subjective interest was wholly in keeping with the emphasis upon liberalism during the nineteenth century. For liberalism is primarily concerned with the affairs of man as man. Some of the liberal movements at the theological left have now issued in an unashamed humanism. They need not be atheistic, but they are agnostic in their attitude toward "God." Modern theological humanism is not a sudden or illogical affair. It is, more often than otherwise, the natural outcome of the vote of confidence which liberalism had passed on human nature.

If Calvinism had swung to the extreme right in its preoccupation with the sovereignty of God, modern liberalism has swung to the other extreme in its emphasis upon man. If Calvinism by its single concern had lost something of the necessary duality of the religious consciousness, so has our modern liberal, humanist Protestantism, with its emphasis upon our human initiative and responsibility for religion, to the relative neglect of "the power not ourselves that makes for righteousness."

In earlier days theology was called "the queen of the sciences." The other sciences went out from her court about their several tasks and then reported back to her throne. Theology was the supreme science and the sum of the sciences. For the last two or three hundred years theology has been slowly dispossessed of her one-time outposts. We have had to give up any claim to theological monopoly of such knowledge as we have of the remote boundaries of time and space. We may sweep the heavens with

our telescopes but we no longer see God. In this sense of the word theology has been retreating within ever narrowing circles, fighting, as it were, a rear-guard action. Religion had lost so much of the ground over which it once claimed jurisdiction that many thoughtful persons were beginning to wonder whether there was enough certainty left to warrant their going on trying to be religious or making religious professions.

To all such persons, and they were the more thoughtful and sincere persons, William James came as little less than a theological savior. He was willing to concede that it is increasingly difficult to say "God" in connection with the inscrutable mysteries of astronomical time and space. But what he did say was that of man's many experiences that of religion is to all purposes the most real to a man himself. James stressed the place of religion in the lives of single vivid individuals in whom "religion burned as an acute fever." He had no interest in the chronic religion of churches which "live at second hand upon tradition." To this extent he contributed nothing to the historical or sociological study of religion.

His book, brilliantly written and novel in its content, reassured vast numbers of intelligent persons as to their native right to take a personal interest in religion and their disinclination to dismiss religion as an outmoded and incredible concern. He gave new heart to faltering believers and, in particular, provided apologetic theology with an entirely new weapon, that of psychology. So much is this so, that the psychology of religion became after his time the major American method of approaching and interpreting the whole field of religious experience.

Two comments may perhaps be tentatively made as to William James a half century after the time when he opened up his fresh studies. First, although many of James's case histories deal with individuals who still seem mildly pathological, his own main interest was in those who could still be treated as normal rather than abnormal personalities. The psychology of religion today is more concerned with the study of pathological cases rather than normal cases. Our psychological emphases, or at least our inquiries, have, more often than otherwise, gone off into areas which James had not anticipated and with which he might not have had entire sympathy. Secondly, this whole subjective approach to religious experience, with its agnostic attitude toward the cosmos, while running true to the romantic tempers of the nineteenth century, has tended to divorce theology, and, indeed, religious experience itself, from the whole realm occupied by the natural and the historical sciences, and has probably cost our liberal Protestantism much of the support which it might have had from sober thinkers whose main concern is with the nature of reality in the outer world. Theoretically, there is no reason why our liberal churches should not appeal to a physicist or an astronomer. Practically, they do not do so because their preoccupation with religion construed mainly, if not solely, as a subjective matter does not conform to their mental habits. Our

religion is too self-centered to interest them. We were introverts; they are extroverts. One of the consequences of our putting all our apologetic eggs into the psychological basket has been the rise of neo-orthodoxy, a movement which represents the swinging of the pendulum back in the objective direction.

To many of us the neo-orthodox movement, particularly in American divinity schools, seems to have leaped in a brief time to very extreme conclusions. It should be pointed out that this extreme objectivity must, in the order of nature and history, invite in due time a reaction in the liberal direction. How and when this will come we cannot say; but the bolder neo-orthodox theologians deny to man any initiative in the whole matter of his relation to God. Man is thrust into a purely passive attitude. Thus, I ventured to say to President Conant, not long ago, that I still counted myself a liberal Protestant and expected to hold this position for the rest of my life. I told him that liberalism was an inevitable and valuable part of the religious life and that, in the long run, it was bound to reaffirm itself in the face of the extreme monopoly which neo-orthodoxy has been according to God.

A PSYCHIATRIST'S COMMENTS ON THE IMPORTANCE OF WILLIAM JAMES

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In the half-century that has passed since the appearance of William James's extraordinary study of *The Varieties of Religious Experience,* psychiatry and psychology have undergone revolutionary changes. So violent have some of these changes been, indeed, that there even are those who, forgetting the lessons of history, fancy that modrn psychiatry sprang forth full-panoplied like Minerva, about 1920 or thereabouts. In the light of the rapid development of psychiatry, a re-reading of the volume emphasizes James's keen insight into psychologic truths and his anticipation of many of our present-day concepts.

James was not only a philosopher, a founder of American psychologic teaching, a man to whom nothing human was alien; he was a physician as well, with all that medical training implies of an appreciation of the bearing of the physiologic and pathologic processes on the total (mental) reactions of the individual. He was no arm-chair psychologist.

An example of the influence of James's medical training is found in his explanation of the presentation of some frankly pathological instances—"convulsions of piety," as he calls them. He says ". . . it always leads to a better understanding of a thing's significance to consider its exaggerations and perversions, its equivalents and substitutes and nearest relatives elsewhere . . . Insane conditions have this advantage, that they isolate special factors of the mental life, and enable us to inspect them unmasked by their more usual surroundings. They play the part in mental anatomy which the scalpel and the microscope play in the anatomy of the body."

James was, of course, a scholar and thoroughly familiar with the literature, American and foreign, in his fields of interest. It is not strange, therefore, that we find references not only to Feuchtersleben's *Diätetik der Seele,* to mental hygiene, and to the work of Binet, Janet, and Morton

Prince, but to Freud and Breuer as well (Freud's works were not translated into English until 1908). We find, too, numerous passages which have a very modern ring, even though the verbiage may differ. There are numerous discussions of "unconscious cerebration," or as James terms it, "subconscious" or "subliminal" mental activity. "If we look on man's whole mental life" he says, ". . . we have to confess that the part of it of which rationalism can give an account is relatively superficial." "Our impulsive belief is here always what sets up the original body of truth, and our articulately verbalized philosophy is but its showy translation into formulas." A further brilliant treatment of the relation of what today we term the "unconscious" to the religious life is found in Lecture XX. James emphasizes, too, the now well-recognized fact that "both thought and feeling are determinants of conduct"—in other words, that "reason" does not play the dominant role attributed to it in some philosophies.

James does not use our word "complexes," but he describes the mechanism. In discussing conversion and the work *inter alios* of Freud, he says "we have revealed to us whole systems of underground life, in the shape of memories of a painful sort which lead a parasitic existence, buried outside the primary fields of consciousness, and making irruptions thereinto with hallucinations, pains, convulsions, paralyses of feeling and of motion, and the whole procession of symptoms of hysteric disease of body and of mind"—an eloquent description indeed!

There are numerous other flashes—discussions of ambivalence, the *déjà vu* phenomenon, physical cures by suggestion—of psychiatric interest, not to mention references to the effects of drugs (including alcohol) on the mental functions. But perhaps enough has been said to indicate the wealth of psychiatric teaching to be found within the covers of this remarkable volume.

If a mere psychiatrist may digress, I must mention the magic of James's words. Few have ever had the gift of expression that he possessed, and hardly a page is read without the reader's being struck by a startling phrase as well as by the clarity and lucidity of the style. "The puling, pining, mumping mood"; "the iron of melancholy"; the "soul of sky-blue tint"; [alcohol, which] "brings its votary from the chill periphery of things to the radiant core"; the "wildness and pang of life"—these are but samples of James's ability to express profound and searching truths in a highly comprehensible and enjoyable form. The psychiatrist can enthusiastically endorse the opinion of Mr. Ellery Sedgwick (as quoted by Dean Sperry's brilliant article in this issue) that "James's *Varieties* is the most important book on any subject which has been published in my lifetime."

THE PRESENT STATUS OF WILLIAM JAMES'S PSYCHOLOGY OF RELIGION

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At a conference on the present status of the psychology of religion held in 1938 there was general agreement among the distinguished psychologists present that the movement which had been launched so enthusiastically at the turn of the century and had reached so brilliant a climax in William James's *The Varieties of Religious Experience* had spent its force. Not only had there been a dearth of really significant new books in this field, but it was no longer academically respectable. If in any of our major universities a graduate student in psychology should submit a thesis in the psychology of religion, that thesis would not be accepted.

This paper will undertake to show that in so far as there has been a decline in the psychology of religion, it is only a recession which may be explained by the growing pains of psychology in general and that, actually, William James as a pioneer in this field is only now beginning to come into his own.

It is important to recognize that William James stood both at the beginning and at the end of an era. He was a pioneer and an explorer, but he was also a representative of the old order when philosophy and psychology dwelt together and the scientist was also a scholar who was at home in other departments of human knowledge. William James thus began as a specialist in physiology, but he became more and more absorbed in psychology, and he ended his life as a leader in the scientific study of religion and as a philosopher of the first magnitude. More than that he was a splendid incarnation of the old cosmopolitan culture, a man grounded in the study of Latin and Greek—without which he could not have graduated from college—and thoroughly at home in the language and literature of Germany and France. He was a man of broadest sympathies and widest horizon. He was a scholar of the old school at its best to whom the specialized new studies brought dazzling new vistas, which he had the power to describe in language unforgettable. Professor James's younger

associates in the psychological study of religion shared in this broader outlook. They also were trained in philosophy as well as in psychology. But they fronted more the coming age, and this early group was succeeded by specialists, men trained in the time when philosophy and psychology had been divorced and psychology was bent on establishing itself as a respectable "brass-instrument science." From this group came very few who dared to carry their inquiries over to the level of the religious, while those whose interest lay primarily in the field of religion made little use of the scientific method.

A second consideration is to be found in Professor James's interest in the psychopathological. This interest permeates the *Varieties* and provides the basis for some of its most brilliant insights. He was convinced that the phenomena of mental disease threw much light upon the everyday problems of personality and offered much more that was important to psychology than did experimental psychology. His younger associates in this country did not share this interest. Some of these were crusading against the excesses of nineteenth-century revivalism and all were critical of his interest in the pathological and his tenderness for the mystical. Thus it came to pass that the original impetus was diverted into religious education on the one hand and into the philosophy of religion on the other, while still others offered explanations in terms of the social factors. Meanwhile the promising beginnings in France and Germany were destroyed by the horrors of war. In Europe the general trend was toward a return to orthodox theological beliefs which had received emotional validation through the religious experiences of men who in time of crisis and suffering had been forced to think and feel together intensely about the ultimate values of life. The empirical approach to the study of religious experience was thus in large measure by-passed.

Meanwhile a new interest has been developed in the problems of the personality which promises to lead us back to William James's central insights. We are beginning to recognize more and more that the great driving forces of human life—love and hate and fear and anger and sense of failure and guilt—cannot be brought under laboratory conditions and that in the disorders of the personality we are dealing with the end-results of nature's experiments with just these forces. Hence a new interest in the psychopathological, due chiefly to the work of Sigmund Freud and his associates. They have found their chief source of understanding not in the laboratory but in listening to the patient in the interview situation. Instead of the old associationist psychology with its emphasis upon habit and the conditioned reflexes of the behaviorist school, they have given us a psychology based upon the stuff of experience, with wishes and dreams, love and hate, anxiety and belief as central factors. As yet the Freudians have shown little interest in religion and little understanding thereof. Freud himself regarded religion as a neurotic manifestation and most of

his followers have been interested chiefly in reductive interpretations, particularly the mistakes made by parents in the early years of life. Nonetheless, students of religion have been quick to see the implications of psychoanalytic doctrine for the study of religion. Following World War I, books on the psychology of religion, especially in England, have been based largely upon Freudian teaching. But few, if any, of these books have been based upon first-hand study, and few, if any, have attempted to employ the methods of science. Most of them have been semi-popular treatises built upon foundations which are not likely to endure.

Along with this new interest in the psychopathological has come the movement for the clinical training of clergy and theological students. As originally formulated, this movement saw in mental illness a problem which concerned the student and minister of religion quite as much as it did the medical man. Mental illness, it held, was the price we had to pay for being men and having the power of choice and the capacity for growth. It was due to the operations of conscience, and certain of its forms are manifestations of healing power analogous to fever or inflammation in the body. As such they are closely akin to the dramatic forms of religious experience so prominent in the history of the Christian Church since the days of Saul of Tarsus. These forms, which are to be sharply distinguished from those in which adaptations to defeat and failure are made and accepted, are frequently characterized by the sense of mystical identification which figured so prominently in James's philosophy of religion. In many ways this movement represented a return to William James and an attempt to take up where he left off. With him it believed that sickness of soul might have religious significance. With him it saw in mystical experience the creative source of institutionalized religion and it proposed to employ the methods of science in attacking the problems involved.

As a cooperative attack upon the problem of religious experience the clinical training movement has, for this writer, been disappointing. It has shown considerable vigor, but its main interests have diverged widely from those of William James in his *Varieties*. It has often been content to accept psychoanalysis as authoritarian doctrine, and it has often placed its main emphasis upon early conditionings and upon the techniques of counseling and of group work. The questions of central importance to the student of religion and of theology are not being asked and valid methods of cooperative inquiry are not being developed.

The anniversary of the publication of the *Varieties* therefore brings with it a special challenge to those engaged in clinical pastoral training, that of undertaking the exploration of the important territory in which William James has blazed the way in the effort to build up a body of organized and tested experience relating to the religious life and the laws that govern it.

PSYCHOTHERAPY AS A PREPARATION FOR CHRIST

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THE words of the prophet Isaiah with which John the Baptist chose to initiate his ministry were these:

> Prepare ye the way of the Lord,
> Make his paths straight.
> Every valley shall be filled
> And every mountain and hill shall
> be brought low;
> And the crooked shall be made
> straight,
> And the rough ways shall be made
> smooth;
> And all flesh shall see the salvation
> of God.

As a description of the work of psychotherapy, these words portray something of the topography of man's psyche, or soul. Consider further the fact that the word "Therapy" has in its root meaning the idea of loving care and we are faced with the truth well known to modern psychiatry that the rough and crooked paths of man's psyche can be restored to their *straightness* only within the atmosphere of loving concern. In terms of Christian healing—ultimately, of man's soul—therapy prepares the way of the Lord in order that "all flesh shall see the salvation of God." The New Testament writers regarded the healing miracles as *signs* of the age to come.

This generation, like another, has been seeking a sign—looking for a miracle answer for all its lost life. It is positively frightening to look into a library file under the title "How to . . . " When all the "Hows" have been exhausted, perhaps man will turn his attention to the "Whys." Beneath all this activity man is being driven to his last refuge where, like the ancient prophet Elijah, he is confronted with the inescapable question: "What doest thou here?"

There are several words which characterize this generation. The first

Advent Cycle Sermon, Washington Cathedral, December 14, 1952.

is the word "escape." This is a restless, fleeing, escaping generation. The words of the psalmist seem to speak for many of us:

> Wither shall I go then from thy spirit? . . .
> If I climb up into heaven, thou art there
> If I go down to hell, thou art there also.
> If I take the wings of the morning,
> And remain in the uttermost part of the sea . . .

All this we have known, and yet there remains a certain restlessness unrelieved by our work, unrecreated by our pointless amusements. It is almost as if man took as his cue for the meaning of life the endless activity of an assembly line in which he produces he knows not what for those whom he knows not while presuming not to care in the least. But he does care! Listen to the poet, Thomas Wolfe:

> For what are we my brother?
> We are a phantom flare of grieved desire . . .
> A brevity of days haunted by the eternity of the earth . . .
> We are a twist of passion
> A moment's flame of love and ecstasy . . .
> An almost captured beauty.

Here is man's deepest and innermost care, and the fact that we see it as a sign pointing significantly to man's deepest concerns rather than as meaningless activity may be attributed in part to the "seeing" eyes and the "hearing" ears of a Sigmund Freud. The fact that Freud had no answer for man's flight but to urge him to be at home in the universe does not detract from his brilliant insights into the meaningfulness of human behavior. Through these insights the way is prepared for us to explore more fully the meaning of St. Augustine's affirmation that

> Thou hast made us for thyself,
> And our hearts are restless,
> Until they rest in thee.

Another word which describes this generation is the word "searching." This is a searching and a "being searched" generation. We have searched not only the Scriptures but every nook and corner of this universe in an effort to find an answer to our questions. It seems to me that, because we know what it is to search without finding the answer, we can therefore read with great pathos the question which the disciples of John the Baptist put to Christ:

> Art thou he that should come
> Or do we look for another?

Psychotherapy leads the way to a deeper understanding of ourselves by seeking out the motive behind our searching. In the search for knowledge, for instance, it finds all too often that knowledge is used as power—power to control others. In the search for love the thing we really desire is

that others may do our bidding. There is an almost painfully familiar ring to the words, "if you love me, you will do this for me!"

It is here that we can begin to see with the psalmist, that we are searched even as we search. All our knowledge brings us no nearer to the wisdom of God, but self-searching may lay bare our souls, making us ready for the knowledge that God sees us as we are—

> Thou knowest my down-sitting,
> And mine uprising;
> Thou understandest my thoughts long before . . .
> Such knowledge is too wonderful and
> excellent for me . . .

Still another word which characterizes this generation is the word "fear." We are a fearful people—a people of "little faith." The therapist must deal with this fear in his patient. Together they must seek out and destroy the fear that lurks in dark memories. But the therapist must know that, even when the shadowy fears of his patient's experience are removed, a man is still vulnerable to *fear* unless *faith* replaces that ultimate fear of existence itself. A house well swept and cleansed of demons is but an invitation to new tenants who, no doubt, appreciate these "better things," *unless* the God of faith comes to dwell in that house.

Here is a point significant for our fear. The world has proudly proclaimed the death of God and has solemnly buried Him. But the mourning period goes on and on. Edna St. Vincent Millay puts it this way:

> Man has never been the same since God died . . .
> He gets along pretty well as long as it's
> daylight: he works very hard,
> And he amuses himself with the cunning
> amusements this age affords.
> But it's no use; the moment it begins
> to get dark,
> As soon as it's night,
> He goes out and howls over the grave of God.

We might well ask with the poet—if God is dead, *why* continue to weep over his grave?

The reality of fear must drive us to a consideration, *not* of whether we worship God, but of what God we *do* worship. A fearful people is likely to be an idolatrous people, like the Hebrews alone in the desert wilderness demanding of their priests, "Up, make us Gods . . . "—or, perhaps even more significantly for us, and in the words of Judge Learned Hand, like the mass of Americans who in this day "take their virtues and their tastes, like their shirts and their furniture, from the limited patterns which the market offers."

Psychotherapy cannot produce the grace of God but it can show man his self-deceit. It can lead him beyond his distortions to that place where

his idolatry is plain to see. In terms of the Christian faith, psychotherapy may be used by God to produce the kind of despair which seeks genuine Christian answers. The people of Jerusalem, upon hearing St. Peter's sermon at Pentecost, responded in terms of creative despair: "What shall we do?"

In this moment let no man be ready with "easy solutions," thinking to say within himself, "We have Abraham to our father," but let the full work of repentance be done. The task of every physician, whether of soul or body, is not to bestow the spiritual life, but to make it possible—to open highways for our God.

The good news of Christianity that God was in Christ, reconciling the world unto himself, speaks to man's searching despair. According to the New Testament, that message came in the fulness of time. Is it not that time again? As we witness man's struggle to save himself and the abortive efforts to establish human community on a secular basis, it would seem that fulness of time is upon us again.

But, you may say, if this is the free gift of God's grace, what can man do about it? The Christian answer is twofold. First, man must repent. The full meaning of that word involves the turning of the whole man from pride and idolatry to God's free gift of faith. John the Baptist represents what someone has called the "good news of Judgment" because the therapy of God's judgment issues in man's turning to repentance.

There are problems associated with the word "repentance." It usually brings to mind an almost childish sorrowfulness for misdeeds. That this is true is another mark of our religious immaturity. But the deeper meaning of repentance must be rediscovered. There is an analogous experience in psychotherapy. It is in that moment of crucial *insight* when, after long and honest searching, the facts of one's life rearrange themselves in some order and one says with quiet assurance, "This is the meaning . . . !"

In like manner, the word of God overtakes us in the fulness of time and we *turn* to rediscover ourselves as the children of God. The psalmist puts the matter in a heartfelt prayer:

> Turn us again, O Lord,
> Show us the light of thy countenance
> And we shall be whole.

It is through faith that the bonds of fear and separation are finally broken. It is through faith that we reclaim our heritage as the sons of God and, over this, as those who have lived beyond alienation can testify, there is reason for joy in heaven.

I have said that psychotherapy moves in the direction of man's rediscovery of himself within community. Christian theology is equally con-

vinced with psychotherapy that "real life is meeting," that, in the words of J. H. Oldham, "We cannot be persons except in relation to other persons." This brings us to the second part of the Christian answer that man not only must repent, but also he must be baptized.

Now baptism marks the entry of a man or a woman into the holy fellowship—the Church. From the earliest times to be a Christian has meant not only to accept Christ, but also to be a part of the on-going Christian community. At best the Church is the community which lives beyond brokenness in joyful *eucharist* or thanksgiving, and in the name and power of Christ's redeeming act. At best the Church promises not only the salvation of men's souls and bodies but also, through them, of the community and world in which we live.

But the actual Church is weak. It suffers because many of its sons and daughters are not in it, either in name or in heart. I venture to say that many of us are reluctant to give ourselves to the Church because we are already obsessed with the fear of losing ourselves. It seems to me that this is a striking limitation of psychotherapy, for, whereas its healing work is possible only within the genuine community of patient and therapist, beyond that relationship the patient looks in vain for the community of love.

The Church, for all its ineffectiveness, is the *place* where the Bible is read and received, where the mighty acts of God are remembered in worshipful action, where the people of God wait in expectancy for the gifts of the Holy Spirit. Here a man may live in moments of faith and love beyond his dread fears.

Psychotherapy prepares the way by teaching us to expect response. The Church is the community of expectancy. Here, through faith, the bondage of brokenness is shattered and the wounds of separation are healed in the community of love. *This* is the promise behind the prophets words that "All flesh shall see the salvation of God."

One question remains to us who live in the night far spent, when day is at hand: "Believest thou this?"

SCHOLARSHIP AID IN CLINICAL PASTORAL TRAINING

The General Service Foundation has made available two forms of assistance for securing clinical pastoral training. The Department of Pastoral Services of the National Council of Churches of Christ in the U.S.A. processes applications for these scholarships and, with the help of its Advisory Committee, guides prospective students in selecting training centers and in planning their programs, and helps in presenting applications for accreditation by the various agencies that certify candidates in the various categories of institutional ministry and clinical pastoral training.

The Fellowship

It is the intention of the General Service Foundation to award a suitable stipend as a fellowship for one year of clinical pastoral training. The Foundation wishes the fellowship to provide the year's training for an ordained clergyman now in the parochial ministry who definitely desires to become a supervisor-chaplain in a clinical pastoral training center.

The express purpose of this fellowship is to help secure good men who have already demonstrated professional pastoral competence as leaders in the clinical pastoral training program so that new centers under qualified supervisors can be opened.

Applicants for the fellowship are expected to present a general plan for the year of full-time clinical pastoral training which should include proposed training at at least two different centers. The applicant to whom the fellowship is awarded will then consult with the Directors of the Department as to his plan for training which will then be presented to the Advisory Committee for approval.

Grants-in-Aid

The Foundation will provide grants-in-aid in small amounts to enable ordained clergy in the parochial ministry or those engaged in theological education to secure an approved period of clinical pastoral training. It is expected that the grants-in-aid will ordinarily be awarded to men who are not now engaged in clinical pastoral training and who otherwise would be unable to secure such training. These grants-in-aid may be awarded for training at any time during the year.

Counsel and Assistance

The Department of Pastoral Services is ready at any time to assist seminarians, clergy, and others in securing information regarding clinical pastoral training and standards for accreditation in the institutional ministry. The Department keeps on file lists of books in the field and listings of the various courses and programs offered in clinical pastoral training. Those interested are invited to consult the Department or send for application forms for either the fellowship or grants-in-aid.

For further information, write to The Department of Pastoral Services, The National Council of Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, New York.

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EDITORIAL

William James: A Goad in Our Time

In this issue the *Journal* is proud to offer a series of papers to commemorate the fiftieth anniversary of the publishing of William James's *The Varieties of Religious Experience.* The distinguished contributors to this issue, in many ways, dramatically draw attention to the importance of William James and his significant work.

It was felt that the inclusiveness of William James's contribution must of necessity be evaluated by specialists in the various disciplines encompassed by his far-reaching investigations. Thus the psychiatrist, the psychologist of religion, the theologian, and the clinically trained clergyman are all represented and offer the fruits of their understandings. We are deeply grateful to these experts for their stimulating contributions. Our day is perhaps more ready than was the turn of the century to achieve a fruition of James's penetrating insights into the gamut of religious experience.

There is much in the *Varieties* that should challenge serious students of pastoral care. To ponder even a few of the questions which constantly intrude themselves as we work with people is to be almost overwhelmed by the enormity of the task. One wonders if James was beset with similar feelings as he undertook his almost superhuman venture—but he certainly was not deterred by them. Perhaps goals will have to be altered, as Dr. Samuel Miller indicates was necessary for William James himself, but the demand for persistent, even relentless, investigation of interpersonal experience is the insistent need of our time.

William James has left no doubt as to the wealth of understanding that is to be found in the study of individual psychopathology. Dr. Anton Boisen sharply reminds us that, though the door has been opened, we have not yet made much use of this mine of information. He is right—and

the obligation to which he points us, so ably pioneered in his own careful and painstaking work, is one that cannot be overlooked. But there is a growing conviction that, unless there is equal concern and effort in an investigation of the everyday, the usual, and, perhaps more, the healthy experiences in living, such conclusions as might be arrived at would only present impoverished results. The study of the *abnormal* can illuminate, but the light shed only more starkly reveals the need for a clearer awareness of what we regard as the *normal* in human living. We must have adequately presented and carefully documented research into the relationships which make for healthy and whole living.

Ours is an age which has placed a heavy price on being a person. Individuality is not something we seem too eager to develop. Communism provides a ready illustration of this fact! But it is too easy to deplore the failures of individuality behind the iron curtain and ignore the terrifying truths that about us, and even within ourselves, the same thing happens with deadening effect. Those of us who teach in the field of pastoral care know too well the lack of *curiosity,* the insatiable demand for authoritarian *answers,* and the almost frantic avoidance of the anxieties which are our *right* as human beings. William James's incisive focusing upon "personal religion" keeps before us the human soul-hunger of these evasions.

We hope that these papers in the *Journal* will encourage many to read and reread *The Varieties of Religious Experience.* Should they stimulate in even a few the same spirit of inquiry in the field of pastoral care, it is felt that they will have made a lasting contribution.

COMMUNICATIONS

Pastoral Practice in Britain

The study of the growth of what may perhaps be described as clinical pastoral practice is different in Britain from what it is in the United States. The British movement has been less organized and has grown up spontaneously from within the ranks of the pastorate. It has not, as yet, received much official recognition from the leaders of either church or medicine. Yet at the same time there has been undoubtedly a slow drawing-together of parson and doctor, which culminated in 1947 in an official suggestion from the British Medical Association that medical practitioners and clergy might profitably work together in their ministrations to the sick.

During this same period there has been a remarkable growth of interest in what has come here to be known as "Christian" or "spiritual healing." Largely through the influence of the late Archbishop Temple, the Churches' Council of Healing was formed in 1944, on which today there are representatives of all the great Protestant communions in the country, and to which the British Medical Association sends official delegates. In addition to denominational special committees, there are also such highly reputable inter-denominational organizations as the Guild of Health and the Guild of Pastoral Psychology, both of which seek to draw doctors and clergy into close colleagueship, and which find their support in the members of all the churches.

In 1937 the Methodist Conference appointed, at the instigation of Dr. Leslie Weatherhead, a Spiritual Healing Committee to examine and report on the rather vague field of activity covered by the phrase "spiritual healing." This has been consistently at work ever since, and is made up of a representative team of ministers and doctors, the latter being about equally divided between psychiatric specialists and general practitioners. As a result of its work, the British Methodist Church has approved three propositions which are now part of its official declarations:

1. Students in the theological colleges preparing for the ministry should be given at least sufficient psychological training to enable them to recognize the early stages of mental difficulty or illness.

2. Where local conditions reveal a possibility of actual working cooperation between minister and doctor, experimental clinics should be set up so that people who need both medical and spiritual aid should be able to receive it in team work in one place.

3. The use of intercession for the sick should be both recognized and encouraged in the actual daily life of the Church, and prayer groups should be formed for this purpose, reports of their life and progress being made from time to time to the Secretary of the Conference Spiritual Healing Committee.

It may be of interest to ask how far these declarations of policy and attitude have been implemented. So far as the theological colleges are concerned much has been done to acquaint the men with knowledge of the out-

lines and findings of dynamic psychology and to give them the necessary tools for their pastoral work. Lectures on pastoral psychology and the work-a-day problems of the ministerial life are now given by visiting ministers who are wholly engaged in Circuit work. There has been a widening of theological education in this respect. The emphasis is still rigidly on theological and biblical matters. The aim is not to teach ministers to forsake their high calling in order to become amateur psychologists, who do more harm than good. But more and more men are leaving college equipped to recognize the first signs of psychological trouble and thus to minister more adequately the message of the Gospel.

Not many experimental clinics have so far come into being. One of the major difficulties has been that of keeping them continuous on the ministerial side. The Methodist itinerancy means that men are always on the move and may be followed by brethren who are uninterested in psychological work or who feel unqualified to attempt it. Many doctors, too, regard cooperation with a minister as working with an unqualified "layman," though this attitude is passing in view of the British Medical Association memorandum quoted above. There are some very successful clinics at work in the country staffed by parsons of different denominations, who work together quite happily, and by doctors of widely separated religious outlooks.

Intercession groups for the sick have grown apace in all the churches in recent years. The Guild of Health has a number of well-organized and spiritually alive groups, while the work of Mr. Godfrey Mowatt in connection with the Churches' Council of Healing has also specially promoted this kind of activity. It is unwise, and indeed impossible, to compile statistics of results, but there is no doubt that such corporate directed, regular intercessions have greatly deepened the spiritual life of the church as a whole and made it more conscious of its spiritual responsibilities to the sick.

In January 1946, the Methodist Society for Medical and Pastoral Psychology came into being. Its membership is confined to ordained ministers and qualified doctors, though other people may be accepted by the Committee as associates, after due scrutiny. It has the following aims:

1. To group together in study all who are interested in the religious approach to the problems of healing.

2. To explore the relationship between the medical and clerical professions in this matter and to set up, if possible, methods of cooperation acceptable to both.

3. To promote the formation of clinics in which doctors and ministers can cooperate in healing activities, without impinging upon each other's province.

4. To found and develop seminars for the study of Christian healing in the light of medicine, psychology, theology, and education and to coordinate the work of such groups.

5. To issue literature—bulletins and (in time) a journal.

6. To hold at least one conference a year of members and associates, at which current developments can be noted and explored.

Six very successful and widely attended conferences of doctors and clergy have been held at Cambridge, the aims of which have been to draw into one

perspective both medical and non-medical approaches to the problems of healing. For the last three years a shorter conference has also been held in the North. The Society at all these gatherings has gladly welcomed visitors from other churches and has had the support as lecturers of well-known figures in the medical profession. Other groups in other denominations with similar aims are now coming into being as a result of the work of the Methodist Society for Medical and Pastoral Psychology, and ultimately it may be that some inter-church organization of this kind may develop, with more specialized aims than any other organization has.

It will therefore be seen that on this side of the ocean there is much interest displayed in the concerns covered by *The Journal of Pastoral Care.* We have nothing parallel to the clinical pastoral training movement, though here and there occasional men have been ordained and then subsequently qualified as doctors. While the interest is at present largely inchoate, yet it is developing fast and is rapidly approaching the stage of official recognition and organization. It is truly, however, a thrust upward from beneath rather than a stirring from above. It is part of the surge of modern life that is breaking upon the closed doors and windows of old-time theological and medical thought, and both church and surgery are likely to be the better for it.

Parallel with these developments is the increasing interest in marriage and family counseling which is being taken today by doctors and clergy. The National Marriage Guidance Council sponsors special lectures to both professions on marriage questions and is seeking more and more their specialist aid. In addition, much literature on the problems of pastoral care is flowing from the religious publishing houses. It is significant that books like Dr. Leslie Weatherhead's *Psychology, Religion and Healing* have sold so largely that new editions have been speedily needed, while the series of booklets on spiritual healing published by the Epworth Press under the editorship of the present writer are in much demand. There is an ever widening circle of interest in the life of the churches in the application of psychological knowledge not only to the problems of pastoral care but to the general subject of personal relationships. This is a new and hopeful feature, auguring well for the creation in the future of a more truly Christian experience than in the past.

Some problems are being worked on with increasing intensity by various groups. One is the defense of the religious approach to the problems of the human psyche as it is increasingly repudiated by Freudian psychoanalysts and those who think with them. These have much influence at present, particularly with undergraduates. A mischievous reaction against extreme psychological theories which dissolve the reality of religious experience is to deny that religion can think psychologically at all! R. S. Lee and B. E. Sanders have done good work in this country in this matter, but there is need for more detailed and explicit examination of the Freudian position from the point of view of theology than has yet been undertaken.

Another problem receiving attention is research into the laws of intercessory prayer in relation to sickness. The present writer has been Secretary of the Methodist Church Spiritual Healing Committee for thirteen years. During that time he has collected data on this subject from all over the country. While many of the stories, inevitably, are without any diagnostic

basis that would satisfy a doctor, yet a great number of them are substantiated and serve to suggest a connection between the prayer of the Church and healing and the recovery of the patient. But why in some cases and *not* in others? What is the median of the healing grace? Is it telepathic or stemming from Jung's collective unconscious? It can be assumed that intercessory prayer in this connection is obedient to law like everything else in the universe. But so far no real research has been attempted into this mystery.

Further, we do not understand the nature of the healing gift. There is evidence to show that it may be hereditary, akin in essence to mediumship, and independent of religious experience, an endownment, not an achievement. Some practitioners speak of an "odic force." It seems likely that certain personality types possess this force. It has had a long history, dating back to the days of magic and primitive religion, and has persisted beneath the growth of modern medical science. It has to be tested, explored, set in the light of religion, philosophy, and science. We do not as yet know what is the difference between this seemingly natural power and the healing grace of God revealed in the New Testament.

The development of group therapy has a direct appeal to the ministry. The Christian community should be a healing group, *par excellence* an ideal setting for a psychological clinic. The extension of group fellowship along these lines is another interesting field in British church life in which experiments are being made.

Such is a short and very imperfect account of work being done in Britain in the field covered by *The Journal of Pastoral Care.* We on this side of the ocean are watching with much interest and profit the American scene in this connection and are drawing encouragement from it. We here are still pioneers, largely breaking new ground. But the movement represents one of the most significant thrusts of the Christian spirit against the indifference and materialism of the age. It is hopeful of revival and presaged with victory. At the same time as the machine seems more and more to envelop and possess man, his spirit is breaking loose and seeing itself as the controlling factor. Not only psychosomatic medicine, but the general psychosomatic outlook, has come to stay.

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The Evolution of Pastoral Care in the Army Hospitals

The advent of World War II brought a new concept of the ministry to more than eight thousand chaplains who attended the Army Chaplains' School, which was located during most of the war at Harvard University. There a course in practical duties for chaplains led to the development of a course in Pastoral Counseling for Chaplains with Military Personnel, which was organized in 1944.

Editor's Note: The Rev. Crowlesmith is Honorable Secretary of the Methodist Church Spiritual Healing Committee; Honorable Secretary of The Methodist Society for Medical and Pastoral Psychology; Vice-Chairman of the National Marriage Guidance Council; and Honorable Director of the Cambridge Marriage Guidance Council.

At this same time a radio program entitled "Chaplain Jim," written and sponsored by Anne and Frank Hummert, was focusing national attention on pastoral counseling. These radio serials were based on experiences sent in by chaplains in the field.

In 1948, after the Chaplains' School had been relocated at Carlisle Barracks, Pennsylvania, the course in pastoral counseling was reorganized, and outstanding instructors from various universities were invited to give workshop courses in pastoral counseling.

In October of that year the class of twelve student chaplains made a one-day visit to Valley Forge Army Hospital, Phoenixville, Pennsylvania, to observe the work done in the Neuro-psychiatric Section of that hospital. The interest manifested in this work was so great that the next class, held in March, 1949, visited Percy Jones Hospital, Battle Creek, Michigan, where the writer was stationed, for three days. Again the interest grew and when the third class was held in October, 1949, the group flew down to Oliver Army Hospital, Augusta, Georgia, for a four-day workshop which again created a great deal of interest. The writer attended this class also.

Plans were then made for a class to be held in September, 1950, to visit Fitzsimons Army Hospital, Denver, Colorado, where a full week was to be given to studying how the chaplains might better prepare themselves to work as a part of the team in the healing program in our hospitals. The outbreak of the Korean War prevented the carrying-out of this program.

Prior to October, 1949, so far as the writer has been able to ascertain, the chaplains' program in army hospitals, with a few exceptions, had been merely one of conducting appropriate religious services and routine ward visitation. The seriously and critically ill were visited routinely and pre-operative patients were called on in a very matter-of-fact way.

Chaplain Robert L. Schock reported for duty at Fitzsimons Army Hospital in October, 1949, and found that the chaplains' program in the hospital was poorly organized, that church attendance was poor, that the doctors and nurses hardly knew the chaplains and understood less of their mission and program.

Chaplain Schock immediately assigned chaplains to the various services and reorganized their program so as to give a full spiritual ministry to the patients. The Chiefs of Services soon recognized the value of such a program and welcomed this spirit of cooperation and began to request that chaplains call on and give assistance to patients who did not seem to be making the desired progress.

Just as this program was beginning to demonstrate its value, the Korean War started and Chaplain Schock was transferred to the Far Eastern Command along with several of the younger chaplains who had participated in the program with him. For a time it was necessary to return to the old program of conducting religious services and visiting wards on call.

The writer arrived at Fitzsimons Army Hospital in September, 1950, after having completed a six weeks' course in pastoral care at University Hospital, Ann Arbor, Michigan, under the supervision of the Institute of Pastoral

Care. Two years of hospital duty at Percy Jones Army Hospital had convinced him that the army chaplains must prepare themselves for a more effective ministry in hospital work. Therefore he had requested and received permission from the Chief of Chaplains to attend the course in Ann Arbor.

Shortly after his arrival at Fitzsimons Army Hospital the writer called on the various Chiefs of Services and advised them of the chaplains' desire to cooperate more effectively with them in a clinical type of work. As a result of these interviews, additional chaplains were obtained and assigned to the various services.

The Tubercular Service appeared to be the most feasible place to carry out this clinical type program. The patients entering this service were admitted to a ward particularly equipped to study and diagnose their disease. They were given a large packet of literature to acquaint them thoroughly with tuberculosis and its treatment. Chaplain Schock early in 1950 had conceived the idea of also giving each patient a packet of religious literature to help him to grow spiritually while in the hospital.

Chaplain Horace M. Taylor, who had been assigned to the Tubercular Service, started calling on and offering his services to each new patient within twenty-four hours after the patient's arrival. He also left the packet of religious literature. When he learned that all clinical and laboratory reports were made on the patient in approximately ten days and that the patient was brought before a medical board where he was advised as to his disease, the treatment to be employed, and the approximate length of hospitalization required to cure him, Chaplain Taylor requested and received permission to attend these board meetings so that he might better understand each case and thereby more effectively administer to each patient's spiritual needs. Colonel Carl W. Tempel, Chief of the Tubercular Service, quickly saw the possibilities of this program and began to make referrals to Chaplain Taylor, requesting that special attention be given to certain patients who were suffering from emotional tensions. The results were most encouraging.

Chaplain Schock had started a policy of holding religious services on certain wards. A record player and the best of recorded music were used to create a worshipful atmosphere. These services proved to have so much therapeutic value that Colonel Tempel requested that they be extended to include all tubercular wards. Additional record players and records were purchased to meet this need.

The assignment of Rabbi Israel J. Gerber to this station in February, 1951, made it possible for us to institute a similar program in the Neuro-psychiatric Service. Chaplain Gerber, a graduate of Boston University and the Institute of Pastoral Care, had written his doctoral dissertation on "Psychology of the Suffering Mind," using the Book of Job as a study.

This program was most graciously received by Colonel Peterson, Chief of the Neuro-psychiatric Service, and his staff of doctors. Chaplain Gerber was given an office in the Central Clinic, and all incoming patients were referred to him on a regular clinical routine. Chaplain Gerber's work proved to be most effective and he was well received by all the doctors on the Neuro-psychiatric Service.

The Surgical and Medical Services have been no less cordial in their acceptance of the chaplains' program. Some of the doctors have recognized the chaplain's work as an integral part of the healing program and have generously called for his assistance with certain types of patients where it was felt that there were emotional and spiritual factors involved.

The philosophy of Dr. Richard Cabot, that "we must treat the whole patient" and not a mere disease, is growing. During the last year we have conducted two seminars on the work of the hospital chaplain. Last summer Dr. Russell Dicks of Duke University conducted a summer course at Iliff Theological School. Fitzsimons Army Hospital made it possible for his students to attend certain lectures being given in the hospital and to interview selected patients who manifested emotional and spiritual difficulties. During Brotherhood Week, 1952, the Post Chaplain invited the members of the Denver Ministerial Alliance to attend a week's seminar conducted by Chaplain Robert A. Preston, Chaplain-Supervisor with the Council for Clinical Training, Inc., stationed at Lowry Air Force Base nearby. The response from the Denver Clergy was small but very gratifying.

Many of the pastors who are interested in this field have indicated that the military chaplains are enjoying a teamwork not found generally in civilian hospitals. Several of the pastors have requested more seminars.

The Chiefs of Medical and Surgical Services at Fitzsimons Army Hospital have manifested their interest in this teamwork by writing letters to the Chief of Army Chaplains encouraging further training for chaplains in a hospital environment. We feel that the requirement of clinical training for army chaplains is just a matter of time. It is hoped that a conference of hospital chaplains will be held in the near future and that such a program will be established in one or more of our army hospitals.

Fitzsimons Army Hospital
Denver, Colorado

Alvie L. McKnight

BOOK REVIEWS AND NOTICES

Edited by The Rev. Rollin J. Fairbanks

The Courage To Be: Paul Tillich; Yale University Press, New Haven, 1952. 197 pp. $3.00.

There are two kinds of books in the world; one, the *Liber originalis,* in which the insights of the author form a perspective peculiar to his creative relationship with the world in which he lives; and two, the *Liber regurgitas,* in which the author, having more or less chewed on the meat of other authors, comes up with certain conclusions reached by a process of addition or subtraction of opinions, in which he plays the part of the player who puts together as well as he can the ill fitting and recalcitrant pieces of several puzzles as if they were one. There are few of the former in our day, and too many of the latter. Dr. Tillich's book belongs to the former class. It is the work of an "original" mind, in whose breadth and depth this confusing world is reflected with new meanings and clarity.

Moreover, Dr. Tillich's book is further distinguished by his *boundary-line* stand, which he has constantly taken throughout his career. A great many attempts to unify the fragmentary chaos of contemporary knowledge partakes of the ill-disguised arrogance of the courtroom where specialists appear only to see their particular realm receive the judgment of final interpretation in terms of the self-appointed specialist hearing the case. In Dr. Tillich's strategy, he stands not so much as a judge adjusting all other opinions to his own idea of the law, but as an interpreter who receives the new insights of contemporary sciences or of present experience and translates them into the broader perspectives of philosophy, and vice versa. This is a humble philosophy, articulating a confidence in the revelation of God's grace and truth outside the parochial domain of any supposed monopoly. This saves philosophy from occupying a sterile cul de sac and affords the rough-and-tumble experience of a world in struggle with perspectives for enlightened action.

This character of boundary-line interpretation becomes plain in that *The Courage To Be* might be considered as the work of a rationalist building an architectonic structure of existentialist phenomena, or an existentialist pursuing the implications of human experience with a rigorous schematic sense of logical necessity. Actually, it is an attempt to give both the dynamic activity of the psyche and the formal structure of understanding equal weight, believing, I presume, that the logos of creation is not opposed to, or indifferent from, the logos of true reason. At any rate, it is a rather unique work in that a mind of rare coordinative power, systematically persistent, combines philosophical erudition with the insights of depth psychology and existentialism, without losing the strength of either one or the other.

The Courage To Be is too complex and varied in its historical reference and contemporaneous comment to fall easily into a summary. After a brief survey of historical illustrations of the "courage to be," an ontology of

anxiety is explored, with three types identified, namely of fate and death, of emptiness and meaninglessness, and of guilt and condemnation. Courage then is studied in terms of courage to be oneself (individualization), courage to be part of (participation in the world), and finally courage to accept acceptance (transcendence). Existentialism and its predecessors, neo-collectivism, and finally theism and mysticism, are examined in the search to diagnose the deviations and finally the source of that power which enables man to have the "courage to be."

There are many significant propositions in Dr. Tillich's elucidation of "the dilemma of modern man." That "courage must be considered ontologically in order to be considered ethically" opens a wide field of urgent ventures where present-day ethics have either been blown into sterile dust by the continued reworking of traditional idealism or have become a paralyzing morass of conflicting mores inherited from many streams of historical influence, or have fallen into the violent hands of tyrants who made them what they wanted them to be for their own power. Certainly the Christian ethic is in desperate need of being put into a context of intelligible relationships with reality. Until this is done the ethics of Christianity will continue to be either "respectability" supported by appearance and conformity, or the even more dubious virtues of the industrial revolution.

Another significant suggestion concerns the variation of the human psyche in historic times. The continued assumption that the human problem remains the same in all ages has undercut the reality of much work in seeking the integrity of man and his world. Of other modern philosophers, Berdyaev has also called attention to such changes of consciousness marking the revolutionary periods of Western civilization. Without this recognition, there is no fundamental base for dynamic ethics, nor an intelligible reason for the rearticulation of man's beliefs and convictions.

There are at least four points which arise in the reading of this book around which many questions will be asked. The first is in a sense minor. It concerns the assumption that Stoicism was the real enemy of Christianity, rather than Gnosticism or the Mystery Religions. The statement is made on the basis that Christianity by and large had little in common with Stoicism, and in the end assimilated little of it within its own experience. In our own day one would say, I presume, that the real enemy is Neo-Stoicism rather than the political mysticisms of national or communist character. In certain factors this is certainly true. Stoic and Neo-Stoic are urbane, cosmopolitan, the product of civilization—perhaps one might call them de-Christianized liberals. That this quiet, slow, and unrevolutionary movement makes tremendous inroads upon the preserves and adherents of religion is true. And this is done without manifesting any open break with religion or respectability. But the mystical forces of the political and economic scene have a certain demonic and mythic depth which, relating them to the same level of satisfactions as experienced in religion, nevertheless cannot sustain their pretensions to being answers to the riddle of existence. Stoicism, rather than being a religion, seems much more like the intellectual superstructure left over after the concrete, mythic depth of faith had disappeared. The mystery religions, ancient or modern, seem to be resurgent forms of power, idolatrous and therefore fanatically openly hostile to true faith. Certainly Neo-Stoicism is likely to be

the enemy unrecognized and therefore the more dangerous than the obvious idolatry which declares itself. But that it remains more dangerous, let us say, than the mythic and passionate Communism is difficult to believe.

A much deeper question, which stands at the center of the book, concerns the relationship of what Dr. Tillich calls "existentialist anxiety to pathological anxiety." Taken out of these terms, it becomes a question as to whether anxiety is normal to life or not. I presume there will be two groups of objectors, the one rather unsophisticated who will simply feel that normally life is without anxiety except for crises and emergencies. They will be the tough-minded, extraverted, busily engaged, or tender-minded, romantic, dream dwellers, but together they will look on a constant experience of anxiety as a bit morbid. The second group, I suspect, will be more sophisticated philosophically, but more or less related to the former tough- and tender-minded, namely, the pragmatists and the idealists. The pragmatist will be healthily involved with the control of things, and the idealist will be self-assured that reality as he conceives it is fundamentally sound. Whether the argument can be brought to a conclusion is doubtful, but certainly for one with the presuppositions of Dr. Tillich's philosophy of existence, with being itself embracing both being and non-being, there is no other alternative but for the assertion of existential anxiety as normal. This has received corroboration of both depth psychology and of a great deal of Christian testimony. In the light of these considerations, one can see a lack of depth in much that has passed for Christianity, of mere "attached-ness" as opposed to real "rootedness." In the realm of preaching there has been a general evasion of the ubiquitous reality of doubt, sin, uncertainty, guilt until the whole level of ecclesiastical life has flattened out into an untroubled glimmering of journalistic shallowness. The extensive universal has become for many the Kingdom of God while the intensive ultimate has been lost. If there is any truth to the biblical myths of the Old Testament, or to the Christian experience of the New Testament, then there is a precariousness in the state in which man lives and has his being.

In the third place, there is a deepening demarcation being made visible in Dr. Tillich's exposition where the central and basic elements of the Christian revelation are radically separated from its accrued transformations. This housecleaning in the area of pseudo-Christianity is long overdue. Such ideas and patterns as "immortality of soul," democratic conformism, and certain forms of idealism, are sharply focused in Dr. Tillich's discriminating treatment. It is here that the necessity of observing the "courage to be oneself" as over against the "courage to be a part of" raises the question of where the line should be drawn at the present time when individuals have so isolated themselves that they are no longer in communion with others. The neo-collectivism of the church may be a threat, but man must unlock himself from the vacuity of his present condition. Perhaps the only way to avoid the facile deception of belonging which is part of the collectivist experience is by a deeper affirmation of the self in despair, and the recovery of the religious depth at which communion rather than collectivity can be achieved.

Fourthly, there is the issue raised in the last chapter of the God above God. The chapter needs to be read carefully or it will be easy to assume that this is merely an effort to reach beyond the corruptions and vacuities of current theism. It does reach beyond the stale and inadequate notions which stultify

the name of God. But just as Job, and the prophets, and biblical experience in general pushed on to a region of mystery where both mystical identification and personal encounter were transcended, so Dr. Tillich seeks this ground as the key to the "courage to be." Having done so, he returns to the symbols and to the Church with affirmations which otherwise could not have been made, or at least made without serious qualifications. This in many respects is one of the most fascinating chapters in the book, and yet one which may raise the severest questions. It is here that one sees again the haunting question of Stoicism and wonders whether, with the mutations of time, the logos of that earlier faith has not become the "being itself" which forms the ground of Dr. Tillich's system.

One welcomes this book for a number of reasons. It will commend itself to many intelligent readers who have no taste for professional or traditional theology. It has many eloquent and moving passages, such as the remarkable description and exegesis of the democratic conformism, or the running illustration of existentialism from Plato on. There is great breadth of treatment, and true illumination flashes often in its pages. For all who are interested in the problems of counseling the broad vision of personal and social forces is salutary, especially for those whose interest has led them into extremely close observation of clinical detail. It is in essence an anatomy of the spiritual situation of our time. Without it, or something like it, there is nothing by which our pastoral offices or healing services can be oriented realistically.

SAMUEL H. MILLER

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The Christian Pastor: Wayne E. Oates; Westminster Press, Philadelphia, 1951. 171 pp. $3.00.

The Bible in Pastoral Care: Wayne E. Oates; Westminster Press, Philadelphia, 1953. 127 pp. $2.50.

In these two volumes the Assistant Professor of Psychology of Religion and Pastoral Care at the Southern Baptist Theological Seminary makes a signal contribution to both a deeper understanding and more effective use of the pastoral function. Dr. Oates has done a much-needed job, and in lucid and easily read language, offers a wealth of material for the serious student of pastoral care. From what must have been an extremely rich pastoral background, augmented by careful and diligent graduate seminary study, sharpened by supervised clinical training, and then crystallized through years of teaching—the author stimulates and challenges the reader with the unlimited opportunities offered to one who would truly be a *pastor* to his people.

In *The Christian Pastor* the author has presented his material in two main sections, the first dealing with the pastoral task itself, and the second illustrating the pastoral method. There is also a rich store of valuable information to be found in the Appendixes. These point to the clinical training resources, the method of pastoral records, and some very helpful suggestions for further study. This reviewer however wonders why, in such an impressive listing of theological seminaries which offer training in pastoral counseling, there is no mention made of the pioneering work of Dr. Reuel L. Howe and the Virginia Theological Seminary.

To do justice to such a valuable contribution one should spend considerable time in detailed comment on the provocative material made available to us. This is of course impossible in a review, but attention must be drawn to the stimulating nature of the various chapters. The every-day pastoral opportunities are clearly and vividly portrayed in "The Crisis Ministry of the Pastor"; "The Symbolic Role of the Pastor" is seen with devotion and discernment; "The Personal Qualifications of the Pastor" brings sharply into focus the New Testament understandings as well as the tremendous problem in determining the adequacy of applicants for the ministry. Here are also some fine insights into some of the rich resources of the Christian's religious heritage. This is only the first part of the book! The second part deals equally well with "The Unspoken Influences on Pastoral Methods," "The Levels of Pastoral Care," and describes "The Pastor as a Member of the 'Community Team.'"

In the second volume, *The Bible in Pastoral Care,* Dr. Oates comes to grips with one of the least understood resources of the pastoral function. The Bible has long been used, and misused, by the clergyman in what he has tried to do with his people. At times this use has had sad consequences, very ably illustrated by the author. Again this use has been comforting and strengthening in its meaning, but with little or no understanding on the part of the minister as to why this should be so. Dr. Oates makes abundantly clear some of the ramifications of these issues and provokes us to seek further clarification of the resources available to us.

Perhaps one of the greatest contributions made by this author is his audacity in tackling pastoral concerns which have troubled many, but which have been so difficult to deal with directly. Divorce, sexual desire, feelings of hostility, homosexuality, and the unpardonable sin, are all problems which trouble many, and which provide no end of anxiety to the average pastor when they come up in the counseling relationship. We are very much indebted to Dr. Oates for his courageous and thoughtful offerings in these areas. We may not necessarily agree with some of his conclusions, but we are nevertheless indebted to him for both sharply and fearlessly delineating the issues.

It is strongly felt by this reviewer that no pastoral training courses, or seminary libraries, would be complete without these two volumes. They make excellent supplementary reading for teaching in the field of pastoral care. But not the least of the services they render is to remind us with considerable vividness that, though Dr. Oates teaches us a great deal explicitly, one vital lesson implicit in his writings is that we are only beginning to scratch the surface in our understandings of this important area of the pastor's opportunity. We may as ministers have the limitless laboratory of pastoral practice before us in our every-day work, but we need greatly to be taught the ways of careful observation, the basic issues at stake, as well as the treasured resources of the Christian faith and practice, by which we can minister to our people. To this end these two volumes make a most significant and stimulating contribution.

ERNEST E. BRUDER

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The Psychology of Religion: L. W. Grensted; Oxford University Press, New York, 1952. 181 pp. $3.00.

The author of this book, a former Professor of Christian Philosophy at

Oxford, a Canon Emeritus of Liverpool, and a Fellow of the British Psychological Society, has for some twenty years had an honorable place in those book lists which have to do with the psychology of religion. For it was in 1931 that he published his Bampton Lectures on *Psychology and God.*

In the present work, which is "a brief, scholarly survey" of the field, we have those facts and those comments which put us at once in touch with this young and somewhat puzzled discipline, the psychology of religion.

The author, trained both as a psychologist and as a man of religion, has, therefore, the capacity to make the joint inquiry that is needed; and as philosophy is called for to give the deep interpretation and the wider context, he is the capable philosopher.

In its modern form, that is, within the last half-century of its life, the psychology of religion has been known at first hand to the author. He has seen it in its beginnings, in the change of emphasis from a study of the unusual in religion to a study of the normal religious life of the individual, and the corporate activity of the worshipping group; he has seen it move from a study of separate parts of the field to the broad front of its present interest and investigation.

In a useful, annotated bibliography, the Canon mentions more than fifty historical books, books which belong to the classical, the anthropological, the psychological, the analytical, and the religious approaches to this vital subject. Its future, he feels, will be closely related to the future of psychology itself, to the development of its methods and its techniques. But of one thing he is certain, that "the wisdom of the saints and the wisdom of the scientists are very clearly drawing together," with neither of these groups having all the facts nor all the insights.

Canon Grensted advises the newcomer to begin with William James's *Varieties of Religious Experience,* and (writing in England) with Thouless' *Introduction to the Psychology of Religion;* and then, he says, one should turn to first-hand material, such as the *Bhagavadgita,* the *Little Flowers* of Saint Francis, or Bunyan's *Pilgrim's Progress.* The advice is excellent. But before that, one could turn, with a growing appreciation of both accuracy and style, to the Canon's own book, *The Psychology of Religion* as seen by a scholar from an Oxford window.

JOHN DIXON COPP

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Pastoral Counseling: Frederick R. Knubel; Muhlenburg Press, Philadelphia, 1952. 102 pp. $1.50.

This book is the Knubel-Miller Foundation lectures which the author gave in 1952. The author writes from a background of years of pastoral work. More recently he has been the President of the United Lutheran Synod of New York and New England. His interest in and familiarity with the "pastoral counseling movement" are fairly recent. He acknowledges that he feels inadequate in the field and has not himself had clinical training. However, he set out to find out everything he could about psychiatry and pastoral counseling. He has obviously read widely in the field and has had lengthy interviews with many people at work in these fields. From this background and preparation he has written this book.

It is a strange presentation. On the one hand, one feels that Dr. Knubel has made a real contribution. He appears to accept psychiatry's criticism and help in matters pertaining to the minister's skill, insight, and technique in pastoral work. He points up many of the pastoral deficiencies.

On the other hand, the book seems to convey at the same time a harsh, authoritarian attitude and lack of *genuine* insight. Illustrations of his apparent understanding and real lack of understanding are to be found on almost any page. For instance, he advocates (page 29) a "smash on the jaw" as a cure for homosexuals! The lions and lambs are all mixed in together. The author himself is very ambivalent about the modern emphasis on pastoral counseling. His anxiety is reflected throughout the book. In the face of this he tends to fly quickly to "revealed" religion (according to his *own* interpretation of *revealed*) and to become superficial and judgmental. His concern about the pastor acting *in loco Dei* reveals both lack of psychiatric insight and sound theological orthodoxy. Most reputable psychoanalysts agree that their role is more one of mid-wife than God, and Luther himself in the *Babylonian Captivity* writes: "We receive from our brother's lips the word of comfort spoken by God Himself . . . speaking to us through our brother."

To this reviewer the three dangers which Dr. Knubel sees in the pastoral counseling movement are quite valid. They are that it is in the "fad" stage and as such is open to "exaggeration" and "overenthusiasm," that the pastor may come to see himself as a kind of psychiatrist; and that the pastor shall limit himself "within the restrictions of scientific methodology."

We must admire Dr. Knubel for the great amount of work that has gone into his preparation of this book. But we must add that an authoritative book about China should be written by one who has been there, experienced it, and let it deeply impinge on his inner self, and not by one who has only read about it and talked to some who have been there.

DON C. SHAW

•

Live and Help Live: S. H. Kraines and E. S. Thetford; Macmillan, New York. 1951. 408 pp. $3.75.

This is a book on mental hygiene, offering numerous positive and practical suggestions about how to manage life. It is written so as to be easily understood and is extremely well illustrated. Drawing on the insights of psychiatry, the authors present reasonable techniques for overcoming personality problems, for making creative adjustments to life, to oneself, and to others, and for achieving that emotional stability and security which make for happy, satisfying living. The book is especially lucid in dealing with family life and contains valuable insights into parent-child relationships. It will be a useful tool in the pastoral ministry as one seeks to understand people and help them surmount common difficulties.

Two serious criticisms, however, may be made from the point of view of the Christian faith. First, too much confidence is placed in the ability of man to run his own life, to control and consciously direct his emotions, to solve his problems by intelligence, to form adequate habits, to choose and

realize the noblest goals. This betrays a failure to understand St. Paul's insight, "I don't accomplish the good I set out to do, and the evil I don't really want to do I find I am always doing " (Phillip's translation). Secondly, and closely related to this, there is no consideration of man's relationship to God. Thus salvation is replaced by the happy resolving of human troubles. Christians must constantly affirm that when personality problems are overcome by successful therapy—important and desirable as this is—the result is not a saved person but rather a relatively normal person who is now a candidate for salvation.

EDWARD G. HARRIS

•

Ursprungsgeschichte des Bewusstseins: Erich Neumann; Rascher Verlag, Zürich, 1949. 546 pp. SFr. 29.80.

Neumann's *History of the Origins of Consciousness* is based on the analytic psychology of C. G. Jung. The author aims to do for this branch of depth psychology what has been done before for psychoanalysis, namely, to give a comprehensive theory of psychological development.

Contrary to the Freudians, who presented us with an individualizing theory based on the external factors of environment, this Jungian now offers a theory according to which the development of the consciousness is understood in terms of transpersonal and of intra-psychic factors. The human mind, so he suggests, holds in itself structural and *a priori* elements of a collective character, and man in his individual history, his ontogenesis, has to follow the footsteps which mankind as a collective has made before him. So mythology, being mankind's projection of its inner determinants, archetypically reflects the stages of the genesis of the human consciousness.

Neumann distinguishes three great and representative mythological cycles: (1) The myths of Creation. They show the ego in identity or under the domination of the "ouroboric" unconscious. The circular "Ouroboros" (Greek —"the tail eater," i.e., the snake that bites in its own tail) is the symbol of primordial and eternal rest and perfection. (2) The myths of the Hero. Here the ego is fighting the ouroboric dragon. Perseus is the paradigm of such struggle for emancipation. (3) The myths of Transformation. The hero won the dragon fight, liberated the "virgin" or found the "treasure." The victorious ego becomes an integrated self. Egypt's Osiris is the representative of such "perfect being."

Neumann believes that the understanding of these three mythological and archetypical images enables him at the same time to understand the genesis of human consciousness as such, and also the psychological development of the individual. Consequently, in the second part of his book, the author brings first a speculative "meta-psychology," a collective history and psychology of mankind, and he finally deals with the ontogenetic repetition of the archetypical processes in every individual man.

In a short foreword to Neumann's book, C. G. Jung mentions that for him personally the most valuable part of it was the author's contribution to the psychology of the unconscious. The present reviewer would agree with such

an implicit criticism. Although it was Neumann's declared intention to offer a genesis of human consciousness, he is at his best when he deals with the unconscious, with its mythology from the "Ouroboros" over the "Great Mother" to the "Primordial Parents," and with the corresponding psychological stages. Neumann's book seems here greatly indebted to the matriarchate ideas of J. J. Bachofen. More original is the author's contribution to the psychological problems of cultural crises, of contemporary mass-society, and to the phenomenon of modern re-collectivization.

In how far, of course, a system which knows Christianity only as "gnostically infected" (i.e., as dualistic and "hostile towards the body, matter, and the female"), as "patriarchical castration," and as endangered by an ecstatic-mystical "Ouroboros-incest," while the same system finds the representation of the "perfect being" in Egypt's Osiris, and the final synthesis, or integration of the opposites, in Alchemy and the Kabbala—in how far such a system is under the suspicion of either arbitrariness or confusion, all this is a question for itself. It seems that Christianity has good reason to keep a more watchful and critical eye upon the re-mythologizers than upon its de-mythologizers.

E. FREDERICK PROELSS

•

Modern Science and Modern Man: James B. Conant; Columbia University Press, New York, 1952. 111 pp. $2.25.

This small book by a distinguished writer provides a most valuable introduction to the changing scientific scene for the use of the nonspecialist. Given originally as the fifth series of Bampton Lectures in America, the chapters of the books deal successively with the history of developments in the physical sciences in recent years, with science and human conduct and with science and spiritual values. The Christian teacher is likely to find the historical part of the book more satisfying than the constructive, for whereas Dr. Conant makes it abundantly clear that science no longer compels us to adopt a "closed" view of the universe, he does not take us very far along the pathway which leads to the upbuilding of the moral and spiritual life.

The first two chapters give a remarkably clear picture of the way the scientist works and of the general conception which he now entertains of the nature of his task. No longer does he regard himself as a map- or model-maker but rather as an explorer or creative artist, uncertain of the ultimate nature of that in which he is interested but forever forming policies or theories as guides to further action and advance. Dr. Conant applies this new conception to man's task in the sphere of moral and spiritual values and it is good to know that science recognizes that it has a responsibility to bear and a contribution to make in these realms.

At the same time, the Christian cannot rest satisfied with this limited application but is bound to affirm that his chief guidance in these realms is derived from the pattern of life revealed through the historical incarnation and the continuing manifestation of Him Whom he regards as in a unique way the Son of God.

F. W. DILLISTONE

Reformation Writings of Martin Luther: Translated by Bertram Lee Wolff; Philosophical Library, New York, 1953. 402 pp. $6.00.

This first volume of a proposed series of Luther's Reformation writings brings with it the hope that at last we shall have an English translation of Luther from the critical Weimar edition now nearing completion. There is no indication of the number of volumes proposed by the publishers.

The critical years of Luther's life and some of his best creative works are represented here in the *Ninety-five Theses;* his exposition of the decalog, creed and Lord's prayer; *Appeal to the German Nobility; Babylonian Captivity of the Church;* the 1520 letter to Leo X; and *Freedom of the Christian Man.* The translator's contribution is doubly useful because he has also included critical introductions and notes to each work again based on the Weimar edition of the writings of 1517-1520.

While this particular volume does not contain any of Luther's works dealing with the areas of major interest to the readers of this *Journal,* special attention may well be given to a restudy of *The Freedom of the Christian.* It is in this work that Luther sets out his famous paradox:

> A Christian is free and independent in every respect, a bond-servant to none. A Christian is a dutiful servant in every respect, owing duty to everyone. (Wolff translation)

Pastors may very well be reminded of the eternal Christian hope which springs from the resolution of the tension between freedom and duty through the working of God's grace in the former and his love in the latter. His "service is perfect freedom" indeed.

RAYMOND W. ALBRIGHT

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The Human Venture in Sex, Love, and Marriage: Peter A. Bertocci; Association Press, New York, 1950. 140 pp. $2.50.

In this essay, which is a Haddam House Book, the familiar questions concerning sex and marriage are given more or less conservative answers based on an ethics of personal self-fulfillment and growth of the kind made familiar in the writings of Erich Fromm and others. This is the ethics of the new humanism which champions the perennial values of the natural law on scientific and empirical grounds without reference to metaphysical or religious principles.

As we should expect, then, the shibboleths of the old scientific humanism, as they bear on sexual problems (and as they recur, for example, in Kinsey), are here under attack. "Free self-expression" is not the same thing as true self-realization. The idea that sexual standards are simply the irrational "taboos" of society ignores the fact that social conventions are often rooted in the ancient wisdom of the race. The failure to distinguish between lust and love, between the quantitative and qualitative aspects of sex, reflects a failure to distinguish between the animal and the human levels of life.

This book is simply and pleasingly written. It should be useful both for counselors and for the young people who consult them on these matters.

D. R. G. OWEN

The Choice Is Always Ours: edited by Dorothy B. Phillips, Lucille M. Nixon, and Elizabeth B. Howes; Richard R. Smith, New York, 1951. 511 pp. $4.50.

An anthology is never easy to review. It is usually a labor of love, representing the fruits of years of reading and selecting. The reviewer, however, is bound to make a relatively hasty judgment on the basis of general impressions. In the present case three editors have worked closely together over a period of ten years with the aim of collecting guidance from many sources on the beginning, the continuance, and the rewards of the religious way of life. They address themselves to the genuine seeker, to the devotee who is looking for further clarification and to those more advanced on the Way who are endeavoring to help others. The selections are drawn from a very wide variety of sources; there is a valuable appendix of suggested reading; finally, there is a carefully compiled index which will serve to make the book of ready usefulness.

In their general introduction the editors indicate that this anthology probably fits best into the Quaker tradition. It draws heavily upon the literature of mysticism, Christian and non-Christian. At the same time, it has an unusual slant in that it gives many extracts from modern studies in depth-psychology. About a quarter of the book is concerned with techniques of prayer and meditation and another large section is devoted to creativity in different realms of life. A Christian pastor could scarcely fail to gain new insight from using this book with discrimination. It needs to be balanced by setting it within the context of the New Testament witness to the revelation of God in creation and redemption. And with every desire to be inclusive and comprehensive the Christian cannot forget his allegiance to the One Who said, "I am the Way." With these provisos this book can be warmly commended for the light it throws upon the human quest for fulfillment in the life of God.

F. W. DILLISTONE

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Karen: Marie Killilea; Prentice-Hall, New York, 1952. 314 pp. $2.95.

This is a true story, told by the mother—intimately, simply, beautifully—of how one suburban American family used trouble constructively. We live with them as friends as they build family unity and character out of situations that to many could mean tragedy and despair.

The story of Karen, a premature baby whose slow development was due to cerebral palsy (C.P.), is the story of the inadequacy of our present resources at family, professional, and community levels to meet the needs of thousands of individuals with similar handicaps.

It is also the story of progress in attitudes and action, not only in the family, but on a national scale in the development of the United Cerebral Palsy Association. A dramatic and dynamic portrayal of the increasingly recognized fact that such illnesses are not simply individual problems, but family and community problems; and that growth of a partially handicapped child can be well-rounded without letting crippled muscles cripple the mind and spirit.

Unusually readable, well-balanced, and sensitive, the story itself has the

appeal of dramatic suspense as well as deep emotion. It is an inspiration not only to those with similar situations, but also to all of us who constantly need living reminders of "the high uses of trouble." An authentic example of the cheerful and growing use of deep spiritual resources to meet life's difficulties—not stuffy, pseudo-pious religion—but the living-out as a family of the prayer, "Lord, make me an instrument of Thy peace; where there is hatred, let me sow love . . . ," learning to replace injury, doubt, despair, darkness, and sadness with pardon, faith, hope, light and joy; and a demonstration in a modern, real life situation that people can learn to grow and to help one another grow in seeking "not so much to be consoled as to console," and to be on the giving, not just the receiving end of pardon, love and understanding.

TRAWICK H. STUBBS, M.D.

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God's Way and Ours: Frederick M. Morris; Exposition Press, New York, 1952. 124 pp. $3.00.

The dean of the Episcopal Cathedral in Minneapolis has published a series of twenty sermons which he has preached at the Cathedral since 1950. Many of the basic affirmations of the Christian faith receive interesting and thoughtful treatment. The book provides elective reading for those seeking instructive and inspirational literature.

OWEN C. THOMAS

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When Loved Ones Are Called Home: Herbert H. Wernecke; Baker Book House, Grand Rapids, Michigan, 1951. 52 pp. 60 cents.

In this "book of comfort for the bereaved" the author courageously tackles many of the universal questions which haunt those who are involved in grief. By use of multiple quotations, scriptural and otherwise, he strives to provide Christian reassurance. His approach at times may be too positive and triumphant for those of feeble faith. Others will rejoice over the strength which it offers.

ROLLIN J. FAIRBANKS

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Saints, Sinners and Psychiatry: Camilla M. Anderson; J. B. Lippincott, Philadelphia, 1950. 206 pp. $2.95.

This book by a University of Utah psychiatrist is an attempt to present the psychodynamics of emotional illnesses to the general reader, on the basic theory that "the conscious or unconscious goal of every person . . . is to maintain himself as free from anxiety as possible." The author considers her point of view to be in some respects eclectic, and in others, original. The concepts most frequently used as foci for her discussion are anxiety and self-concept. Brief case stories are used throughout the volume, with a few longer ones in the latter part of the book. The content is represented in some sense as "psychiatry," natural enough since the author is a psychiatrist, even though the accuracy of this limitation could be questioned. The terms "saints" and "sinners" are strictly for title purposes, indicating we all have both neurosis and hope.

The book is not addressed to professional workers like the pastor. It had best be thought of as an introductory work on psychodynamics for the layman, with a little emphasis on fostering self-understanding. The author is wise, genial, full of common sense, but not always far-reaching, as when the conception of self-acceptance is explicitly asserted to rule "out the need for forgiveness," with no further statement about the kind of forgiveness being ruled out.

SEWARD HILTNER

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The Best Is Yet to Be: Paul B. Maves; Westminster Press, Philadelphia, 1951. 96 pp. $1.50.

Gradually the Church is becoming aware of the opportunities as well as the obligations to minister effectively to its older members. Dr. Maves is one of the best qualified authorities in this field, and this small book (the third and by far the best publication in the Pastoral Aid Series) should prove a useful handbook for all of us who are confronted by or in the midst of advanced age.

Beginning with the stark fact that "One out of every ten persons in America is sixty years of age or older," the author proceeds to set forth a new concept of later maturity. The learning ability of the aged, for instance, has been greatly and tragically *under*estimated. Dr. Maves believes that "The richness of our lives will not be measured by the number of things we possess, but by the things we have mastered."

There are a number of meditations scattered throughout the book, drawn from wide sources but skillfully related. Unfortunately there is no index.

ROLLIN J. FAIRBANKS

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Building Your Philosophy of Life: T. V. Smith; Science Research Associates, Chicago. 49 pp. 40c.

This is one of a series of Life Adjustment Booklets for teen-agers, grouped under such titles as *My School, About Myself, My Home and Family, Boy Meets Girl, Getting Along with Others, Health, Looking Ahead,* etc. It is written by a professor of philosophy and citizenship at Syracuse University. The aim of the booklet is to get young people to think seriously about the meaning of their lives, their goals in life and how to achieve them. It deals with the importance of having a philosophy of life, various ways of life, dealing with differences of views, personal relationships, and relations to groups. The approach is basically psychological and humanistic. The description of Christianity in the section on ways of life is sadly diluted; the statement is made that religion is concerned with values (which are neither true nor false) and is mainly a matter of feelings and preferences which are dependent on personality types! In summary this particular unit in the series falls far below the excellent standard set by others.

OWEN C. THOMAS

Strengthened with Might: Harold Wilke; Westminster Press, Philadelphia, 1952. 95 pp. $1.50.

In simple and effective language the author lays bare the nature of the fundamental problems which face handicapped persons. He tells of the emotional involvements with themselves and with other people, and he also offers constructive suggestions as to how such entanglements can be resolved creatively.

For the pastor who wishes to speak to his handicapped parishioners—whether the impediment be physical or emotional—Harold Wilke's story will be of real help. It provides clarification, support, and inspiration in such a way as to accelerate adjustment (acceptance?) which otherwise would probably require long hours of pastoral counseling. Throughout the book the reader gains the feeling that although the author is severely handicapped himself (having been born without arms) he is among the most wholesome of men.

NATHAN WRIGHT, JR.

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The Riddle of Life: Nathan Wright, Jr.; Bruce Humphries, Inc., Boston, Mass., 1952. 98 pp. $2.50.

This thin volume of sermons has a lesson for those who read them—viz., that true sermons are preached *to* the congregation *amongst* the congregation. Published through the suggestion and practical cooperation of members of his congregation, these homilies are simple, pastoral, moving sermons. One point only of challenge might be raised: whether the Exhortation on page 88 of the Episcopal Book of Common Prayer directs the clergy to give private absolution for sins privately confessed. Generally these sermons illustrate the old doctrine that a sermon is a word from a Person through a person to a person or persons.

JOSEPH FLETCHER

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Courage and Confidence from the Bible: Walter L. Moore and the Staff of the Christian Herald; Prentice-Hall, Inc., New York, 1951. 365 pp. $2.75.

This is a useful devotional book which contains Bible quotations, simple prayers, and meditations written in a graphic, stimulating and helpful manner. The material is arranged for daily use, touching on some everyday living problems and need. A guide to the book offers suggestions to those seeking specific help for particular problems. It has been prepared by Walter L. Moore, a minister of varied experience, and the staff of *The Christian Herald.*

J. OBERT KEMPSON

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The Oranur Experiment: Wilhelm Reich, M.D.; The Wilhelm Reich Foundation, Rangeley, Maine, 1952. 344 pp. $4.00.

A comprehensive report on the Oranur Experiment from 1947 through 1951, this material has been reprinted from the *Orgone Energy Bulletin,* October, 1951. It is of little interest to the parish minister.

ROLLIN J. FAIRBANKS

Cosmic Superimposition: Wilhelm Reich, M.D.; Orgone Institute Press, Rangeley, Maine, 1951. 130 pp. $5.50.

Dr. Reich continues to expound his controversial orgone theory, stressing the function of man in relation to the function of the cosmic realm. Much of the argument seems obtuse and certainly will not appeal to the pastor.

ROLLIN J. FAIRBANKS

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Ether, God and Devil: Wilhelm Reich, M.D.; Orgone Institute Press, Rangeley, Maine, 1949. 127 pp. $4.50.

An earlier book by a brilliant scientist who cannot resist the allure (or the inevitability?) of philosophical speculation. In this book he seeks to relate his cosmic orgone theory to such concepts as Ether, God, and Devil.

ROLLIN J. FAIRBANKS

OUR REVIEWERS

Samuel H. Miller is minister at the Old Cambridge Baptist Church, a member of the faculty of Andover Newton Theological School, and a member of the Editorial Board of this *Journal* . . . *John Dixon Copp* is an instructor at the Boston University School of Theology . . . *Don C. Shaw* is Vicar of St. Michael and All Angels Episcopal Church in Hyattsville, Maryland, and a member of the Editorial Board of our *Journal* . . . *Edward G. Harris* is chaplain at the University of Pennsylvania . . . *E. Frederick Proelss* is a Doctor of Law (JUD), with twenty years' practice in Europe, a B.D. of Union Theological Seminary in New York, and has completed his fourth quarter of training with the Council for Clinical Training this summer . . . *F. W. Dillistone* is Canon of Liverpool Cathedral, Liverpool, England . . . *Raymond W. Albright* is Professor of Church History at the Episcopal Theological School in Cambridge, Massachusetts . . . *D. R. G. Owen* is Professor of Ethics at Trinity College, Toronto . . . *Trawick H. Stubbs* is a practicing physician in Brookline, Massachusetts . . . *Owen C. Thomas* is an instructor in theology at the Episcopal Theological School in Cambridge . . . *Rollin J. Fairbanks* is Professor of Pastoral Theology at the Episcopal Theological School in Cambridge and an Associate Editor of our *Journal* . . . *Ernest E. Bruder* is Protestant Chaplain at St. Elizabeths Hospital in Washington, D. C., and Editor-in-Chief of our *Journal* . . . *Seward Hiltner* is Associate Professor of Pastoral Theology in the Federated Theology Faculty of the University of Chicago . . . *Nathan Wright, Jr.,* is rector of St. Cyprian's Church in Roxbury, Massachusetts . . . *Joseph Fletcher* is Professor of Christian Ethics at the Episcopal Theological School in Cambridge . . . *J. Obert Kempson* is Protestant Chaplain at the South Carolina State Hospital in Columbia.

NOTES AND COMMENTS

"You have provided a new emphasis in theological training characteristic of our times, with a strong and steady church and theological foundation. During the years of your ministry you have pioneered in those fields that have made the most original contribution to the training of men for the ministry. You have contributed substantially through your personal service, your writing, and your leadership, to the correlation of our understanding of God and man.

"This Seminary, which is indebted to you for the great assistance you have given through the Council for Clinical Training in the preparation of our candidates for the Church's ministry, gladly honors you for your distinctive services and admits you to its degree of Doctor in Divinity, *honoris causa.*"

—Part of the citation read at the time that the Rev. Otis R. Rice, President of the Board of Governors of the Council for Clinical Training, was awarded a D.D. degree by the Protestant Episcopal Theological Seminary in Virginia at its annual Commencement, June 4, 1953.

Rev. Rice was also awarded the degree of Doctor of Humane Letters by Hobart College at its annual Commencement last spring.

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Dr. Carroll A. Wise has accepted an invitation to be the principal speaker at the 37th Annual Convocation of Howard University School of Religion in Washington, D. C., November 3 to 5. The theme of the Convocation is to be "The Church and Pastoral Care."

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The 1953 National Conference on Clinical Pastoral Training will be held on October 12 and 13 at McCormick Theological Seminary, in Chicago, Illinois. On the morning of the 13th, clinical supervisors will discuss "Methods Used to Help the Student Evaluate His Training Experience," Chaplain William R. Andrew, of the Connecticut State Hospital, Middletown, presiding.

The subject of the afternoon session will be "Some Theological Considerations in Clinical Pastoral Education." Chaplain Ernest E. Bruder will present a paper which will be discussed by representatives of the Council for Clinical Training, the Institute of Pastoral Care, the Lutheran Advisory Council on Pastoral Care, and supervisors serving on theological seminary faculties. Carl R. Plack, Institutional Chaplaincy Consultant of the National Lutheran Council, and Chairman of the 1953 Conference Committee, will preside at this session.

The Tuesday evening session will be given over to the report of the "Committee of Twelve" on standards and accreditation for clinical pastoral education. Chaplain Robert C. Leslie, Boston State Hospital, will preside.

The Monday evening session, October 12, which will be open to all visitors, will feature a presentation on the general theme "Theological Education and Clinical Pastoral Training," Wayne Oates presiding.

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The Rev. Don C. Shaw sailed for England on June 26. He spent the summer at Selsey and investigated English developments in pastoral counseling and pastoral care.

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Dr. David Eitzen, Professor of Pastoral Psychology at the University of Southern California Graduate School

of Theology, and Dr. Paul E. Johnson, Professor of the Psychology of Religion at Boston University, will exchange chairs for the coming academic year.

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The International Committee of Group Psychotherapy invites all individuals and groups who are interested in group psychotherapy to participate in the First International Congress on Group Psychotherapy, to be held August 12-14, 1954, in Toronto. The membership of the sponsoring committees includes representatives of all varieties of group psychotherapy, without discrimination. Among the sponsoring organizations are the American Society of Group Psychotherapy and Psychodrama and the American Sociometric Association. The aim is to have a real, all-embracing Congress, in order to serve the development and integration of the entire field. Write to Director, Organizing Committee, J. L. Moreno, M.D., Room 327, 101 Park Avenue, New York 17, New York, for further information.

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The Rev. Robert B. Robey has been given a year's grant-in-aid by the National Services Foundation. He will spend most of his year at Saint Elizabeths Hospital in Washington, D. C., where he received a quarter of training in the summer of 1952 in preparation for a career in mental hospital chaplaincy and accreditation as a supervisor of clinical training.

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The Rev. John McGonegal of Canada is in the United States for fifteen months of clinical training at various institutions. He has been a chaplain in Canada's penal system and plans to open a clinical training center in Canada. He is spending his first quarter in Saint Elizabeths Hospital, Washington, D. C.

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The College of the Bible, Lexington, Kentucky, has joined the ranks of seminaries offering clinical training as a part of the seminary's general curriculum. It is the fifth seminary in the country to make such a move and the first among the Disciples of Christ.

The program will be headed by Jack M. Sherley. He was appointed jointly by The College of the Bible and the United States Public Health Service. He will serve as Protestant chaplain for the U. S. Public Health Service's narcotics hospital at Lexington, and as Associate Professor of Pastoral Counseling at the seminary. In addition to his lecturing at The College of the Bible, he will supervise students working as assistant chaplains at the hospital.

Chaplain Sherley, a Texan, earned his A.B. and B.D. degrees at Texas Christian University. He has taken graduate work at Union Theological Seminary, Garrett Biblical Institute, and the Institute of Pastoral Care at Massachusetts General Hospital. He holds the Certificate in Applied Psychiatry for Ministers from the William Alanson White Institute of Psychiatry.

During World War II he served as a Navy chaplain with overseas experience in China and on Guam. Most of his time was spent with Marine units. Since 1946 he has worked with the Veterans Administration hospitals, and for the past two years at the mental hospital at Lyons, New Jersey. During this past summer he was assistant to Frederick C. Kuether, Chaplain Supervisor in the Council for Clinical Training in the program at Bellevue Hospital, New York.

As a student Mr. Sherley held a number of pastorates in Texas.